PUNJAB DISTRICT GAZETTEERS,

VOLUME II A

HISSAR DISTRICT

PART A

BY

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REVISED AND BROUGHT UP TO DATE

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CHAPTER I—DESCRIPTIVE.

A.—Physical Aspects.

Name in vernacular with derivation: area.

THE Hissar District is the most western of the districts of the Ambala Division. It lies between 28° 36′ and 30° 1′ north latitude and 74° 31′ and 76° 22′ east longitude. It takes its name from the town of Hissar, which is the head-quarters of the local administration. The town of Hissar was founded by Firoz Shah, Tughlak, in the fourteenth century and named after him Hissar Feroza, the fort of "Feroz"; the name was subsequently contracted to Hissar.

The district, which has a total area of 5,212 square miles, lies on the confines of Rajputana and forms part of the great plain which stretches from Bikaner to Patiala. Like the districts of Simla and Rohtak, Hissar has no river frontage.

Boundaries and natural divisions.

It is bounded on the south by the Dadri territory of Jind and the Native State of Loharu; on the east by the British district of Rohtak and the Native States of Jind and Patiala, the latter of which also stretches along its north-east border; on the north it is bounded by the Ferozepore District; and on the west by the prairies of Bikaner.

It is thus completely surrounded by Native territory, except where it touches the districts of Rohtak and Ferozepore. Until 1890 the district was divided into six tahsils, *viz.*, those of Bhiwani, Hansi, Hissar, Barwala, Fatehabad and Sirsa. The Barwala Tahsil was, however, abolished with effect from 1st January 1891, and its area distributed among Tahsils Hansi, Hissar and Fatehabad. This change also necessitated the transfer of some villages from the Hissar to the Bhiwani Tahsil.

Town.	North latitude.	East longitude.	Height above sea-level.
Hissar	29°10′	75°46	680
Hansi	29°6	76°0′	705
Bhiwani .. .	28°48′	76°11′	870
Barwala	29°22′	75°57′	730
Fatehabad .. .	29°31′	75°30′	720
Sirsa	29°32′	75°4′	738

The latitude, longitude and height above sea-level of the principal places in the district are shown in the margin.

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Physical Aspects.

Boundaries and natural divisions.

The general aspect of the district may be described as a level plain or prairie, stretching from the north-west to the south-east, and unbroken by any natural irregularity, except in the south-western corner, where some of the detached peaks of the Aravalli range stand out against the horizon. The highest of these is the Tosham hill, 800 feet high.

The soil of the district changes gradually from light sand on the western border to a firm loam on the confines of Rohtak, Jind and Patiala.

On the extreme north of the district we have a tract of light loam in the Rohi of Sirsa; south of this, after crossing a strip of hard alluvial clay in the Ghaggar valley, the sandy tract is reached, and this stretches down the western portion of the district till the Bhiwani Tahsil is entered, where the district presents the appearance of a sea of sandy billows of a more or less fluctuating nature.

To the east of this sandy strip the soil gradually changes to a firmer loam but still interspersed with sand hillocks, which become fewer as the eastern border of the district is approached.

The only variation from this general description is to be found in the tract through which the Ghaggar flows where the annual floods have in the course of centuries covered the sand with a thick deposit of hard clay. Much the same result is being attained in the case of land irrigated by the Western Jumna Canal. The silt deposited in the course of irrigation operations is gradually making the soil firmer and more productive.

In accordance with local usage and phraseology the whole area of the district may be divided into four parts, or, including the small Jungal part of Budhlada, into five.

At the northern extremity of the district we have the Rohi of Sirsa; south and south-west of this the Bagar of Sirsa, Fatehabad, Hissar and Bhiwani; west of this again comes the tract known as Hariana, which extends over all the four southern tahsils of the district. Stretching to a short distance on either side of the Ghaggar stream, which flows in an easterly direction across the northern part of the Hariana of Fatehabad and the Sirsa Bagar, lies the tract known as the Nali.

The fifteen outlying villages to the north of Tahsil Fatehabad transferred from the Karnal District in 1889 lie

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in the Jungal tract which, broadly speaking, includes the area lying between the Ghaggar and the old bank of the Sutlej and which differs in name only from the Rohi of Sirsa.

Rohi.

The characteristic feature of the Rohi is a soft reddish loam locally known as *ratti* (red) or *rohi* (soft), occasionally interspersed with sandy patches and generally having some admixture of yellowish clay soil. The tract stretches from the northern edge of the Ghaggar valley to the northern boundary of the district. The water level in the wells in this region is at an average depth of 180 feet, except near the boundary of the tract watered by the Ghaggar, where it is 40 feet and under. Under such circumstances well irrigation is impossible, and the whole of agriculture is dependent on sufficient and seasonable rainfall, except in the case of a few villages watered by the Sirhind Canal. Vegetation, especially in the form of trees, is sparse, except near the villages where the *pipal* and *bar* trees are occasionally found. The tract in many points resembles the more southern Hariana, which will be noticed below.

Nali

South of the Rohi we come to the western extremity of the Nali tract which stretches from east to west through Tahsils Fatehabad and Sirsa. It owes its name (which means river channel) to the fact that it is traversed by two streams, the Ghaggar and the Joiya or Choya. The latter is now merely a subsidiary channel of the Ghaggar, but was at one time undoubtedly the more important of the two. The characteristic feature of the tract is the hard clay soil, locally known as *sotar*, which it is impossible to cultivate until it has been well saturated by summer floods. Successful cultivation in this tract depends on a nice adaptation of the rise and fall of the floods to the times best suited for sowing the *kharif* and *rabi* crops, and even when these have been successfully sown, good winter rains are needed in order to bring the *rabi* crop to full maturity, while an untimely freshet coming down the stream late in the year may cause the destruction both of *kharif* and *rabi*.

In Tahsil Fatehabad the main stream of the Ghaggar is deeper and narrower than in Sirsa, where it is much shallower and the banks far more shelving and of far gentler slope. The result is that a far larger area is flooded in the latter than in the former tahsil.

In the Fatehabad Nali there are large areas of waste land which provide excellent grazing for cattle.. Between

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Nali.

1863 and 1890 much of this waste was brought under cultivation, but since 1895, when the drought began and the Rangoi cut ceased to work satisfactorily, the area of waste has increased. The tract is the great grazing ground for cattle from the Bagar and Hariana villages, and in the rains animals are also brought here from the neighbouring district of Karnal. Natural vegetation is far more abundant here than in any other part of the district, except a portion of the Sirsa Nali. The *dab*, the principal grass of the tract, has given the name of Daban to the villages on the main stream of the Ghaggar. The Sirsa Nali is now much more extensively cultivated than the Fatehabad Nali. The increase in cultivation is most marked in that part which lies immediately to the east of Sirsa town and which is the old bed of the Ghaggar river. It is due to the extension to the tract of the Western Jumna Canal. Below Sirsa there are also large areas of waste in the Nali, but the grazing is not as good as in Fatehabad. Much of this waste is land which has fallen out of cultivation, because it no longer receives flooding from the Ghaggar river.

Bagar.

The Bagar tract stretches from the south and south-west of Sirsa along the western border of the district, gradually widening and extending towards the south. Here the prevailing characteristic is a light sandy soil and shifting sandhills interspersed in places with firmer and in parts loamy bottoms. The sandhills are known as *tibba* and the firmer valleys between as *tals*.

The depth of the water level is well over 100 feet and the water frequently bitter; well irrigation is thus out of the question, except in the neighbourhood of the Tosham hills, where water is nearer the surface. Practically, the only crop sown is the *kharif*, though *rabi* cultivation is undoubtedly on the increase.

Cultivation is carried on with no ordinary difficulty; if there is no rain there is no crop, not even a blade of grass; while too heavy rain will wash the seed out of the soil or choke it in its germination with sand washed down from the neighbouring hillocks, so that cultivators have frequently to sow three or four times in one harvest. Dust-storms often overlay the sown field with a thick layer of sand, and the plough has to be driven afresh over land which had previously been the site of a sandhill. But against all these disadvantages there are compensating advantages. The labour of ploughing is next to nothing owing

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to the lightness of the soil; again the light soil requires less rain for the production of a crop than the heavier soils of Hariana, so that there will be a crop, scanty indeed, in the Bagar when the richer soil to the west lies unsown; moreover, with a moderate rainfall the loamy valleys of the Bagar benefit largely by drainage from the sandhills.

Hariana.

The Hariana tract is perhaps the most important area in the district, containing within its limits the bulk of the Jats who form the main element in the population. It stretches from the confines of the tract watered by the Ghaggar to the south-east corner of the district. On the north it stretches across a considerable portion of the Fatehabad Tahsil, but gradually narrows in width towards the south, being encroached upon by the Bagar sand. It comprises within its limits the eastern portions of Tahsils Fatehabad and Hissar, the whole of Tahsil Hansi and a small portion of the eastern half of the Bhiwani Tahsil, and is traversed by the Western Jumna Canal.

The leading feature of the tract is its firm clay soil, locally known as "karri" or "kathi" opposed, on the one hand, to the *sotar* or hard clay of the Nali, and, on the other, to the light shifting sand of the Bagar. Sandhills are to be found, however, scattered here and there, even in the Hariana, while in low-lying spots affected by local drainage the soil becomes hard and clayey and is called *dakar*.

As noted above, the richer soil of the Hariana requires a more ample rainfall than that of the Bagar, and with a sufficiency of seasonable rain is very productive; but, on the other hand, no crop can be raised on the scanty falls which suffice for the Bagar; and there is in addition to this the absence of local drainage from sandhills. To meet this the cultivators have been in the habit of leaving elevated pieces of land uncultivated to serve as water-sheds (*uprahan*) for drainage which is carried by means of water-courses (*agam*) to the fields. These are gradually disappearing with the spread of cultivation. The labour of ploughing is also considerably greater in the Hariana than in the Bagar.

The depth of the water level is generally considerably over 100 feet, except in the canal villages where it falls to 30 or 40 feet. The cost of building a *pakka* well varies from Rs. 1,500 to Rs. 2,000; well irrigation is in consequence practically unknown, except on the borders of the canal tract. Except in years of good rainfall the general aspect

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Hariana.

of the country is that of an inhospitable desert. A traveller passing through the district by train between November and July finds it difficult to believe that the soil can produce any green herb for the service of man. Between August and October, if the rainfall has been favourable, the country looks fairly green, and the outlook is more pleasing to the eye, though the prevailing tint is still derived from the uncultivated patches of sand.

The Ghaggar and Joiya Streams: lakes.

The Hissar District cannot boast of a river within its limits. The nearest approach to one is the Ghaggar stream, which flows across the northern parts of Tahsils Fatehabad and the central portion of the Sirsa Tahsil, and which has been identified with the sacred Saraswati, "the lost river of the Indian desert."

The Ghaggar rises on the outer Himalayan ranges between the Jumna and the Sutlej, enters the plain as a rapid and variable mountain torrent, passes near Ambala, and after a south-westerly course of about 70 miles, chiefly through the Sikh State of Patiala, bends to the west through the Hissar District and the Rajput State of Bikaner, where it is finally lost, some 290 miles from its source. Before entering the Hissar District it is joined in Patiala territory by the united streams of the Sarsuti and Markanda, and indeed receives all the surplus waters of the numerous hill torrents which cross the Ambala District between the Jumna and the Sutlej. Of the numerous drainage channels through which the Ghaggar flows, the best defined is that known as the Sotar, from the rich clay soil which is characteristic of this channel. The Sotar is a valley varying in width from three to six miles, of no great depth, and usually almost quite level from side to side, but distinctly marked off from the light-coloured loamy soil of the plain, through which it passes by a clearly defined bank or sand-ridge on either side, and still more by its dark rich clay soil free from admixture of sand, and producing a vegetation of a different character from that of the surrounding country. According to recent tradition the main stream of the Ghaggar flowed along the whole course of this valley so lately as within the last hundred years, but its waters were, either by man or nature, diverted from the Sotar valley at a place called Phulad in Patiala territory before it enters the Hissar District, into one of the other comparatively insignificant drainage channels, with which the country is intersected; and now little of the water from the hills comes along the Joiya or Sotar

from the Fatehabad direction. The drainage channel, which now carries nearly all the water of the Ghaggar, is known to the people as the Nali, or channel.

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This channel enters the district near Jakhal near the commencement of the Sotar valley, and, after a westerly course past Ratya, crosses a protruding neck of Patiala territory, and re-enters the district a few miles south of Rori. It passes some four miles north of Sirsa, and rejoining the Sotar valley between Sirsa and Rania, flows along it into Bikaner territory. Before it reaches the Sotar, the stream is confined to a comparatively narrow bed between steep banks, and during the rains sometims reaches a depth of eight or ten feet. Here and there its banks recede and leave a broad and shallow channel, or the stream overtops the banks and floods the neighbouring land.

This is markedly the case in the Sirsa Tahsil, where the river used to form three lakes at Chanmal, Dhanur and below Rania. The construction of a dam below Otu has converted the lakes at Dhanur and Chanmal into one long lake stretching from Khaireke to the Otu dam in the rainy season. In the cold weather this lake shrinks to a small area of water just below Dhanur village, and by June it is usually quite dry. The large areas of land flooded in the rainy weather and left dry in the winter are sown with wheat and gram, and produce excellent crops. The lake near Rania was known as the Anakai swamp, but it was drained some years ago, and good crops of wheat, barley, gram and rape can now be raised in it in the winter. Below the Otu dam the river has cut for itself a deep channel in its bed, being helped just above, and for a considerable distance below, the Anakai swamp by the drainage operations already referred to. The result is that it does not now overflow the adjacent lowlands as much as it used to before the Ghaggar canals were dug. These are described later.

The Ghaggar is not fed by the snows, and though there is usually enough flood in the rainy season to make the use of boats necessary at crossing places, the stream always dries up in the hot season, and indeed seldom lasts beyond October. Sometimes a freshet comes down in the cold weather and refills the lakes, but generally in the hot weather the only water to be found in the Ghaggar bed is in the Dhanur lake, and in parts of the channel the river has cut for itself in its bed. The distance to which the stream reaches along the Sotar valley, before it is finally absorbed or evaporated,

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The Ghaggar and Joiya Streams: lakes.

depends on the heaviness of the rainfall in the hills and the sub-montane tract. It seldom reaches Bhatner.

From the appearance of the Sotar valley, and the numerous remains of towns and villages which stud its banks all the way down to Bahawalpur, it is evident that at one time it conveyed a much larger volume of water than at present, and probably was the channel of a perennial stream. But although it must have been, as it is now, the largest and most important of all the drainage channels between the Sutlej and the Jumna, it can never have carried a river at all approaching in size to either of these two. The valley is too shallow, and shows too few marks of violent flood action for this to have been the case; and there is none of the river sand which would certainly have been left by such a stream. The soil is all rich alluvial clay, such as is now being annually deposited in the depressions, which are specimens of those numerous pools which are said to have given the Sarsuti its name, "the river of pools"; and there seems little doubt that the same action as now goes on has been going on for centuries, and that the numerous mountain torrents of the Indo-Ganges water-shed, fed not by the snows, but by the rainfall of the sub-Himalayan ranges, wandering over the prairie in many shallow channels, joined in the Sotar valley and formed a considerable stream—at first perhaps perennial, but afterwards drying up in the hot season. At one time doubtless it reached the Panjnad, but afterwards became absorbed in the sandy tract through which it runs, after a gradually shortening course, as the spread of irrigation in the sub-montane tract intercepted more and more of the annual floods.

Near Sadhan was in the Fatehabad Tahsil a tail of the Ghaggar Branch of the Sirhind Canal discharges its surplus supply. This surplus water does more harm than good, as assisting in the steady though slow erosion of the bed of the Ghaggar that is undoubtedly in progress, at any rate in the Fatehabad Tahsil.

The water carried by the Chova or Joiya Nala never goes beyond the border of the Fatehabad Tahsil. This stream, as mentioned above, branches off from the Ghaggar Nali at Phulad in Patiala some five or six miles beyond the Hissar border, and proposals have at different times been made for improving the irrigation from it. These are referred to in the paragraph dealing with the Rangoi Canal.

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The Ghaggar and Joiya Streams: lakes.

Besides the lake at Otu, there is a lake or swamp at Musa Khera in the Fatehabad Tahsil, which is filled by the overflow of the Ghaggar in seasons of heavy rainfall, and a swamp just below the town of Fatehabad. Neither of these is perennial.

Geology.

A sketch of the geology of the Province as a whole has been published in the Provincial Volume of the Gazetteer.

In a level and in many parts sandy tract like Hissar it is not to be expected that minerals should be discovered in any noticeable quantities.

Kankar or argillaceous limestone in nodules is found in many localities in the district, and the hard kind is largely used for road-making. The only other mineral product is crude saltpetre, which is manufactured from *shora* or saline earth. The earth is dug out and placed in a heap or mound near the village site, an earthen channel connects the mound with the evaporating pans, water is poured on the saline earth, and the resulting dark brown liquid drains off into the pans and is left there to evaporate by solar heat. In some cases the manufacture is carried on by means of solar evaporation alone, while in others, after a certain amount of evaporation. the material is boiled in an iron caldron (*karahi*) for six hours. In either case the resulting product is dirty brown crystals of crude saltpetre. These are purified and re-crystallized by the contractors at Bhiwani, Hansi or Sirsa where there are licensed refineries. The right to work the saline earth in a village is generally sold by the proprietors to the contractor, who works under a Government license for which a nominal fee of Rs. 2 is paid.

Botany—Grasses.

Of all the natural products of the district the most important are the grasses, which formerly covered the whole country, and still abound in good seasons on the land which has not yet been brought under the plough. In the dry tract perhaps the best grass is the *dhaman* (pennisetum cenchroides), a tall grass with a succulent stem much valued as food for cattle and often preserved as hay. It is common in the pasture-grounds of Bikaner and seems to have been formerly common in this district, but it was one of the first grasses to give way before the plough, as it grew on the best lands which were first brought under cultivation. It is now somewhat rare except in the Hissar Bir. Among the commonest grasses is the *chimber* or *kharimbar* (elensine flagellifera), a shorter grass readily eaten by cattle; this grass is called by the Bagris *ganthil* or *bhobarya*.

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Another common grass in the dry country is that called by the Panjabis *khoi* or *khavi* and by the Bagris *bur* (andropogon lainger) also eaten by cattle; its red colour when ripe gives a tinge to the general landscape where it abounds. The *sain* or *sewen* (eliomorous hirsutus) is a tall coarse grass growing in high tufts with many stalks on one thick root stem, and several long narrow ears on each stalk. It is eaten by cattle even when dry; camels like it only when it is green and tender; horses are especially fond of it. *Garhaum* is a very tall grass with long thin stalks growing from a knotty root-stem, not often found growing by itself, but generally round a *kair* bush. Cattle eat it when dry; if they eat it when green and young, they are apt to swell, sometimes with fatal result. The smoke from its root-stems is used as a disinfectant in small-pox; before entering an infected house a visitor fumigates his person over a fire made from them. *Duchab* (cyperus sp.), a low grass, which remains green all the year, and is eaten by the cattle, has long spreading roots which cover the ground in all directions and are difficult to eradicate. It is said to have grown faster where sheep have broken up the surface with their feet, and is much complained of in poor sandy soil as preventing cultivation and ruining the land. The *bhurt* (cenchrus echinatus) is a grass which forces itself on the attention by its numerous prickly burrs or seed-vessels which seize firm hold of clothes or skin with their hooked thorns, and are difficult to dislodge. Its seeds are sometimes eaten in times of famine. It is a low grass with a whitish appearance common in poor sandy soil and characteristic of the Bagar. Among grasses characteristic of the hard soil of the Ghaggar valley are the *khabbal* or *dub* (cynodon dactylon), a low jointed grass well-known for its excellent quality as a fodder for cattle and horses; the *dila* (cyperus tuberosus), a coarse grass of little use, eaten by the cattle only when young, common in the low-lying moist lands, and especially in deserted rice fields; the *sanwak* (panicum colonum) eaten by cattle when green, and producing a grain which is eaten by Hindus on fast days, and sometimes made into bread or boiled with milk by the poor; and the *panni* (anatherium muricatum), a grass which grows very thickly and to the height of eight feet in the marshy land of the Ghaggar. The leaves of the *panni* are used for thatching, and its roots are the *khas* used for tatties. They are dug up by the residents of the neighbouring villages, who sometimes pay the owner of the ground a small fee of

four annas per digger for the right to dig, and sold at about a rupee per maund to Banias who send them to Lahore and Ferozepore. The *panni* growing in the Sirsa Tahsil near Amritsar village is said to produce particularly good *khas*. **CHAP. I. A. Physical Aspects. Botany— Grasses.**

The *sarkanda* or *sarr*, pure and simple, is found on the Ghaggar and in the Bagar. The thin stalks (*kana*) are used for thatching, for coverings for carts, and for making the *chajj* or winnowing basket.

Shrubs. The *ak* (calotropis procera) is found everywhere, generally on poor sandy soil. Its leaves are eaten by goats, and are, sometimes, when dried, used as dishes for holding food. Its bark fibre is sometimes made into rope. Near the *ak* and growing on its roots is frequently seen pushing through the sand the *margoja* or *bhumphor* (earth splitter) (phelipœa calotropidis), an orobanchaceous parasite with leafless succulent stems terminating in purple flower-spikes of peculiar appearance. It is said to grow also on the roots of the *bui* and *phog*. A solution of it is given as medicine to horses. Among the characteristic plants of the dry country is the *bui*, a low, whitish plant with flower-heads like "fox-tails," which gives a greyish white appearance to the country where it abounds. It is found chiefly on sandy soil, and is taken by camels; cattle eat it only in times of scarcity. Another is the *lana*, a plant of same size, the leaves of which are eaten by camels, and the stalks used as fuel. The *sajji* plant (salsola), from which barilla is made, used to be much more common in the district than it now is; it has, like the *dhaman* grass, given way before the plough, and is now hardly found except near Ellenabad and in the Hansi Bir. Goats and camels are very fond of it. No attempt has been made to propagate it, but it might be worth while to try. The manufacture of *sajji* is sometimes carried on by the proprietors of the land themselves, sometimes by contractors, generally of the inferior castes (Kumhar, Bhangi or Machhi) who give half or one-third of the produce to the land-holders as their share, or sometimes pay them Rs. 50 or Rs. 100 a year for leave to cut the plant from the village waste. The bushes are cut when in flower about December, allowed to dry in the sun and then burnt in a pit in the ground. The liquid matter, which exudes from the burning plant, cools into a hard mass, something like the refuse of smelting furnaces. This is the *sajji* or *khar* (barilla) of commerce, an impure carbonate of soda extensively

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used for washing and dyeing cloth and tanning leather. Another plant, characteristic of the dry tract, is the *tumba* (citrullus colocynthius) with its trailing stems and beautiful green and yellow orange-like fruit scattered in profusion over the sandhills. The *tumba* is eaten only by goats, for which it is sometimes gathered in quantities. A preparation from it is sometimes used as medicine. The *phog* (calligonum polygonoides), one of the most abundant and characteristic plants of the Bikaner desert, is found on the Bikaner border in sandy soil. The *dhodh* or *dudhe* is a small milky plant eaten by sheep and goats. The *lathya,* a small plant with pink flowers, is common and is said to be a sign of bad soil. So are the *dhamahan,* a low prickly plant with many small white flowers and the *gandi buti* with its yellow flowers. Another plant of the dry tract is the *lamb,* with peculiar seeds having thorns attached to them; the *khip* or *khimp,* called also *sani,* the wild Indian hemp (crotolaria burhia) is also common in the dry tract, and is often used for making ropes. Of the smaller plants characteristic of the alluvial soil of the Ghaggar valley the most conspicuous are the weeds which infest the cultivated land and lessen its produce, sometimes very considerably. Among these is the camel thorn called variously *jaman, janvasa, jawanya, dhanwasa* and from its thorns, *kanda* (alhagi maurorum), a small prickly plant with red flowers; it is eaten by camels and makes good tatties; it infests the wheat-fields subject to inundation. The *katara, kuteli* or *satyanas,* a tall thistle-like plant with a yellow flower, is found on poor alluvial soil. So is the *leh,* a low prickly thistle-like plant with long spreading roots. Another weed is the *bakra* or *kuti,* so called because its flower-heads resemble a catterpillar (*kuti*). The *mudphal* is a weed which infests rice-fields.

Bushes and trees.

The characteristic bush of the dry tract is the *jharberi* (zizyphus nummalaria), whose small red berries are largely eaten by the poor classes, especially in times of scarcity, and to some extent sold in the towns, while its thorns make capital fences, and its leaves, known as *pala,* are an excellent fodder for cattle. They are stripped off in November and stored or sold. The *jharberi* grows chiefly in cultivated fields, and seems to have spread largely since the waste was brought under the plough. It is especially abundant in the light soil of the sandy tract; in the Sikh villages its growth is discouraged, and it chokes the grain crops. When protected, as it sometimes is, it attains a height of about 12

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feet, but it is usually a small bush not over four feet high. Almost the only indigenous tree of the dry tract is the *jand* or *jandi* (prosopis spicigera) which is sometimes found standing by itself out in the field, but more often in clumps round the village ponds. It is generally of stunted and irregular growth, but reaches the height of 30 feet or more. Its wood is used for agricultural implements, but is not durable, being very liable to the attacks of insects. Its pods (*sangri*) are used as fodder for cattle, and in times of scarcity are eaten by the poor. Its wood is used for the sacred fire (*hom*). The *kair* and *van* are two common shrubs found scattered throughout the district, comparatively rare in the dry tract, but especially characteristic of the hard alluvial soil of the Ghaggar valley, where they reach a considerable height and form in places, with the *jand*, *kikar* and *frash*, an imposing jungle. The *kair*, called also *kari* or *karil* (capparis aphylla), with hardly any leaves, is conspicuous in the beginning of the hot weather in the general absence of bright colours by its dull red flower (*bata*), which covers the shrub abundantly, and is in hard times ground and eaten mixed with flour. Its unripe green fruit (*dela* or *tet*) is boiled and eaten, and the ripe fruit (*pinju*) is very largely eaten, especially in times of scarcity. There is a not uncommon variety of the *kari* with whitish branches and yellow flower and fruit. The *van* or *jal* (salvadora oleoides) is very often found along with the *kari*. Its wood is valued for rafters, as it is little subject to the attacks of insects. Its fruit (*pil* or *pilu*), which ripens in the hot weather, is also of great use to the poor in times of scarcity. Among the trees which seem to have been introduced into the district within the last century or so, the most common and most important is the *kikar* (acacia Arabica), which is now found all over the district, but especially near the Ghaggar and Sutlej where there are some large-sized trees. Its wood is strong and durable, and much valued for agricultural implements, and charcoal made from it is considered among the best. A fair-sized tree sells as it stands for about Rs. 12. The pods of the *kikar* (*phaliyan*) are gathered as food for cattle and goats, its bark is used in tanning leather and in making spirits, its gum is eaten, and is used in making ink, selling sometimes at 12 annas per *ser*, and its leaves and twigs are used as fodder in times of scarcity. The variety with close ascending branches called *Kabuli kikar* (acacia cupressiformis) is found here and there. The *babul* (acacia Jaquemonti), which is very like the *kikar*,

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but does not attain the size of a tree and has generally more numerous yellow globes of sweet-scented flowers, is also found in places. The *rokera* (tecoma undulata), with its numerous large, bright, orange-coloured flowers, is a beautiful tree when in full bloom. The *farash* or *pharwan* (tamarix articulata) is common in the jungle of the Ghaggar valley near Rania. A number of *sirin* or *siris* trees (albizzia lebbek) have been planted with success, and the *tali* or *shisham* (dalbergia sisoo), one of the most useful of trees, has been propagated near Hissar, Hansi and Sirsa, and along the canal banks and roads. So has the *nimb* (melia Indica). The *ber* (zizyphus jujuba) was largely planted by the Customs authorities along their Line, and has spread into the neighbouring villages and fields, where it is now common; it is useful for its fruit and grows easily in dry soil, though the best fruit trees grow in gardens on irrigated land. In the dry tract near most villages may be seen one or two specimens of the *pipal* (ficus religiosa) and *bar* or banyan (ficus bengalensis), nourished with much care by the Hindu villagers.

Animals, insects, birds and fish.

In this district with its dry climate and general absence of water and trees, animals are comparatively scarce. Even insects are rare than elsewhere. The most noticeable are those whose presence could be most easily dispensed with. The housefly abounds especially near the towns; the white ant does great damage, not only to timber and garnered grain, but to growing trees and crops: black ants are common, and ants of smaller kinds may be seen in long lines busily engaged in transporting their stores along their well-beaten tracks. Mosquitoes and sandflies do their best to make life a burden and in the Ghaggar valley in the rains the *danki*, a large gnat, drives men and animals wild, and the villagers have often to take away their camels and cattle into the dry country to avoid its attacks. Caterpillars and worms of sorts attack the crops, and at times seriously diminish the produce. Large flights of locusts visit the district almost every year, and sometimes devour every green thing in their path. A small woolly insect does great damage to woollen clothing. Wasps, scorpions and spiders swarm in unfrequented bungalows, and the carpenter-insect may be heard boring his way through the woodwork. Beetles, moths, butterflies and other kinds of insects are represented here. The crickets, large and small, the ground beetle and the *birkahotti*, a kind of lady-bird with scarlet

velvet-like coat, are also noticeable. This last usually appears after rain in company with the earth-worm (*kinchara*), and is popularly supposed to fall from the sky.

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Snakes, both venomous and harmless, are not uncommon especially in the moist lands of the Ghaggar valley, where they swarm on the raised embankments which divide the flooded rice-fields from each other. Among the venomous snakes may be mentioned the cobra (naja tripudians), the *karait* (bungarus coeruleus) and the *gurera* (echis carinata). Both house and field lizards are very common.

Fish are to be caught in the Ghaggar, and many tanks are stocked with the red and black *rohu*, and small specimens of the fresh water shark. Of birds the house sparrow is common enough to be a nuisance. The weaver bird is found in the Ghaggar valley and also near Hissar and Hansi. *Mainas*, parrots, blue jays, doves and crows are very common. Peacocks are found near most villages in a semi-domesticated state, and are regarded by Hindus as sacred. For this reason the shooting of peacocks is prohibited throughout the district. Hawks, kites and vultures abound near villages.

The white paddy-bird is common in the Ghaggar valley, and great flocks of the blue-coated *kunj* visit the district in the cold weather, and may be seen watchfully feeding in the fields on their favourite food, the young gram and barley, or hastening back in V-shaped flight to roost near the river for the night. Other water-fowls, including wild duck of various kinds, are common on the Otu lake. The grey partridge is found chiefly in the Ghaggar valley, and the black partridge in the Hansi Tahsil. Quails visit the district, but rarely, and in small numbers, and are most numerous in the Hissar Bir. The small sand-grouse (*bhar-tittar*) is numerous in the dry tract, and breeds in the district. The large sand-grouse (*Kashmiri titar*) and the florican (*tilaur* or *chhoti tughdar*) make their appearance in large numbers in the cold weather and disappear on the approach of heat. The great bustard (*gurvin or bari tughdar*) sometimes wanders across from the prairies of Bikaner and breeds about Chautala. It is ordinarily a shy bird, but is very bold in defence of its young, sometimes allowing itself to be knocked over by a blow from a stick rather than leave them Field-rats are common, and the ground is

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often honey-combed with their holes. The grey striped squirrel is seen only where trees are numerous. The mungoose, the fox and the wild cat are found in the jungle. Hares are common in the Ghaggar valley and in the Birs. Jackals and foxes are found in large numbers in the Bir. Wolves are often brought in for reward, but do little damage in the district. Pigs are very common in the Hissar Bir, and also near Hansi, and in the lower portion of the Ghaggar valley towards the Bikaner border where they do much damage to the crops. There are a few herds of *nilgai* in the Hissar Bir where also large herds of black buck are to to be seen. Black buck are also to be found near Bishnoi villages where the shooting of them is strictly prohibited. *Chinkara* or ravine deer are common all over the district except in the Ghaggar valley.

B.—Meteorology.

Climate.

Hissar is situated in that part of India which is known to the Meteorological Department as the north-west dry area. The temperature varies from a mean minimum of 43·1 F. in January to a mean minimum of 83·1 in June, while the mean maximum varies from 71·0 in January to 107·2 in May. In October, November and December the range of temperature is 33·5, 33·4 and 32·2 degrees F., respectively, and in these months there is usually a very heavy deposit of dew at night. The air is clear from dust and moisture and gets more and more bracing till January when it becomes really cold. February is a most enjoyable month, and after that the day temperature rises rapidly till the climax is reached in May and June. About the middle of July the monsoon clouds begin to appear, and the humidity increases rapidly, till at last a thunderstorm announces the advent of the rains. It is rather a misnomer to speak of the rainy season in Hissar, because there is no such continuous rain as is experienced in other parts of the country, almost all the rain being deposited in a few heavy thundershowers, which seldom last for more than two or three hours. Falls of rain continue through August and the first half of September, and then the humidity of the air begins to decrease, while the heavy night dews announce the advent of the cold weather. Taken as a whole the climate is healthy and supportable. The winter rainfall is commonest in January, and if it comes then it causes a slight rise in temperature and humidity, followed immediately after by a

smart fall in both. Very often there is practically no rain in winter or else the fall is delayed till March. In such cases the cold weather is considerably shortened, and the result to the spring crops is disastrous.

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Rainfall.

Full statistics of temperature and raintall are given in tables 6, 7, 8 and 9 of Part B. These tables show how greatly the rainfall varies from year to year, and also from place to place. Thus in 1904-05 Hansi had 20·95 inches of rain: but Hissar, only 15 miles distant, had 15·85 inches. Similar instances could be multiplied. Indeed it frequently happens that while one part of a village has a good fall and good crops, another part has practically no rain, and the crops are withered, the line between good and bad crops being sharply defined. The summer rainfall is distributed over the period from the middle of June to the middle of September, while in the winter rain is most likely from the end of December to the beginning of March. It very rarely happens that any rain falls in October. But whenever this is the case, it is an occasion for great rejoicing on the part of all classes because the winter harvest is then assured. The rainfall in April, May and the beginning of June is usually deposited at the rate of a few cents. at a time, the falls occurring after dust-storms.

Dust-storms.

These dust-storms are the most unpleasant feature of the climate. For hours before a big dust-storm the air is usually still and close, and it holds a quantity of fine dust in suspension, thus making it difficult to breathe with comfort; then with great suddenness the storm is seen on the horizon, and it spreads rapidly over the plain. There is a strong wind (usually cyclonic) accompanied by thunder and lightning, and after this a few drops of muddy rain, and the duststorm is over. Its immediate effect is to reduce the temperature by a few degrees, but this is only temporary, and the mercury in the thermometer soon begins to rise again, and atmospheric conditions are worked up for another storm and thus the cycle goes on, storm following storm, at greater or less intervals all through the hot months till the first burst of the monsoon. During a dust-storm the light of the sun is completely obscured, and it is frequently necessary to have recourse to artificial illumination. The murkiness of the atmosphere resembles that of a London fog, but the temperature is somewhere near 100° instead of being only a degree or so above the freezing point.

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Dust-storms.

Situated as the district is in what may be termed a backwater of both monsoon currents it is never visited by really disastrous cyclones or hurricanes. The worst that even a bad dust-storm does is to blow down a few trees and to lift off the roofs from insecurely thatched huts. There is no record of any serious damage having been done by any of these storms.

Earthquakes.

The district is also fortunate in being placed on a peculiarly stable position of the earth's crust, for earthquakes are of the rarest occurrence; though the great earthquake of April 4, 1905, was of course felt. It did, however, little damage.

C.—History.

Hariana.

A large portion of the tract now included in the district, together with parts of the district of Rohtak, is better known to history under the name of Hariana. The origin of the name is attributed by the people to a Raja, named Hari Chand, who is said at some undefined period to have come from Oudh and peopled this part of the country. Others derive the name from the word *hari* (slain), in allusion to a tradition of great slaughter of Khatrias by Paras Ram, on 21 different occasions, at a village a few miles to the west of Jind. The Settlement Officer of 1863, Munshi Amin Chand, derived the name from *hariaban*, the name of a wild plant, with which the country was formerly said to be overgrown. A more probable derivation is from *hara* (green) in allusion to the expanse of brushwood which once covered the greater part of the district, and even now covers large portions of it, giving at certain seasons of the year an aspect of greenness to the whole country. If *hara* (green) is the correct derivation of the name, it is now scarcely applicable, but probably carries us back to a past in which the Saraswati was a large river scattering verdure and fertility round it, and the rainfall greater than it is now. Of the period antecedent to the Muhammadan invasions there is practically nothing of the nature of history except vague local traditions and such inferences as can be gathered from the numerous architectural remains scattered about the district.

Antiquity of Hansi.

If the results of archæological investigation can be trusted, Hansi with its fort is one of the most ancient towns in India, and carries us back to a time long prior to the Musalman conquest when the tract was the scene of a vigorous

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Hindu civilization, the results perhaps of the settlement of the Aryan invaders in the not distant Brahmarshides, a tract between the Saraswati and the Ghaggar in the Karnal District. The numerous architectural remains of undoubted Hindu origin, which are found built into the walls of Musalman tombs and mosques in many parts of the district point to the conclusions indicated above.

Invasion of Tunwar Rajputs.

The earliest fact of an historical nature with which local tradition deals is an invasion of the Tunwar Rajput clan after it had established itself at Delhi under Anangpal I according to Sir H. Elliot in A.D. 736, and according to Tod in A. D. 792.

The leader of the invasion is said to have been Bijepal, a brother of Anangpal, who founded the present village of Bahuna and others in its neighbourhood. The tract was at that time probably divided into petty chieftainships which were merely nominally subject to the Delhi Raja.

Rise of the Chauhan Rajputs.

Meanwhile the Chauhan Rajputs of Ajmere and Sambhar were rising to importance. At some time in the 1st or 2nd century of the Christian era Ajepal, the progenitor of the Chauhans, is said to have founded Ajmere and his descendants gradually extended their power in that region, till in A.D. 685 Manik Rai, the great Chauhan Raja, was lord of Ajmere and Sambhar. In that year he was driven from the former place by one of the first Musalman invasions, but he soon returned and recovered Ajmere, and the Chauhan dominion continued to extend.

Doojgandeo, his grandson, about the year A.D. 800, successfully opposed the Musalman invader, Subaktagin, and extended the Chauhan rule to Bhatner. Bisaldeo, a Chauhan King, about the year A. D. 1000, had extended his authority over the Tunwar Rajas of Delhi, and they appear to have acknowledged him as their suzerain. The Chauhans in short at this period appear to have been paramount among the Rajput tribes, as is shown by the fact that Bisaldeo headed a confederacy of them against the invading Musalmans.

The tract included in the present Hissar District appears to have been on the frontiers of the Chauhan dominions, for local tradition tells, and is confirmed by the authorities quoted by Tod, that the frontier fortress of Asi or Hansi was assigned probably as a fief to Anuraj, the son of Bisaldeo,

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about the year A.D. 1000. With the growing tide of Musalman invasion, we come to the first authentic history of the district.

Rise of the Chauhan Rajputs. The Musalman invasion.

According to one of Sir H. Elliot's historians, Masud, the son of Mahmud of Ghazni, made an unsuccessful attempt on the fort at Hansi. In A. D. 1037 or, as would appear from Tod, in A.D. 1025, he laid siege to it for the second time, and after a desperate resistance succeeded in taking the place, which up to that time had been known as the virgin fort. The Chauhans under Teshtpal, the son of Anuraj, were driven forth and founded the Hara dynasty of *Boondi*.

It is not impossible that Hara, which appears to have been a Chauhan name, may supply a derivation for the name Hariana, which thus preserves the memory of Chauhan rule in this part. In A.D. 1043, Ferishtah tells us, the Delhi Raja, probably a Tunwar vassal of the Chauhans, recovered Hansi, and it remained in their hands for over a century.

Reign of Pirthi Raj, Chauhan.

In A.D. 1173 the Tunwar dynasty of Delhi came to an end in the person of Anangpal II, and the great Chauhan Rai Pathaura or Pirthi Raj ascended the throne of Delhi, and the tract comprised in the district appears to have been brought more directly under the Delhi Raja than before, Pirthi Raj made considerable additions to the fort at Hansi. converting it into an important military stronghold, and a small building at Tosham, known as his *kacheri*, perhaps testifies to the reality of his rule. At this period Muhammad Ghori was beginning his invasions which were to finally subvert the ancient thrones of Hindustan.

Invasion of Muhammad Ghori.

In the year 1191 Muhammad Ghori (*bin* Sam) was routed by Pirthi Raj at Naraini on the banks of the Sarsuti, probably, in the Karnal District. He returned the next year. Pirthi Raj was utterly overthrown on the banks of the Sarsuti, and being captured in his flight near Sirsa was put to death. Hamir, the immediate Chauhan ruler of Hansi and the adjacent territory, was slain at the same time. As the fruits of his victory, Delhi, Ajmere, Hansi and Sarsuti (Sirsa) fell into the hands of the conqueror, but he appears to have established no settled rule over the tract or country now included in the Hissar District. In the anarchy which prevailed, the Jatu clan of Rajputs, as offshoot of the Tunwars, who appear to have entered the district from Rajputana some time previously, spread in a southerly direction, rendering probably no more than a

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nominal submission to the Musalman Kings of Delhi. The Musalman power seems to have been gradually consolidated in this part, for we find that in 1254 or 1255, in the reign of Muazzam, a slave King, the district including Hansi, Sirsa, Barwala and Jind were in the fief or government of Ulagh Khan, a high official of the Delhi Court; and these places appear to have been garrisoned with Musalman troops.

On the fall of the Khilji dynasty after the murder of Mubarak Khilji by Khasru Khan, Sarsuti or Sirsa, which at that time, according to Wassaf, was one of the chief towns in the Upper India, was among the first places to come into the hands of Ghias-ud-din Tughlak, on his march from Dipalpur to Delhi to seize the throne, and it was during the ascendancy of the dynasty founded by him that the tract now included in the district came into prominence.

Reign of Feroz Shah and founding of Fatehabad and Hissar.

On the death of Muhammad Tughlak, his son, Firoz, marched from Multan to Delhi *viâ* Sirsa to secure the succession to the throne. On the way he founded the present town of Fatehabad in this district, naming it after his son. In order to supply the new town with water he dug a channel from the Ghaggar at Phulad, now in Patiala, to Fatehabad; it is still in existence under the name of the Joiya, and it has already been referred to in the account of the Ghaggar. The founding of the town of Hissar or Hissar Feroza, as it was then called, by Feroz Shah, is described in detail by Shams-i-Afuf, one of Sir H. Elliot's historians. The reason assigned for the building of the place was the deserted and arid character of the spot, which was on the direct road from Khurasan, Multan and the Western Punjab across the wastes of Montgomery, Sirsa and Hissar to the capital of the empire at Delhi. It also afforded a good starting place for hunting expeditions. The new town included a fort and a palace for the Sultan. The materials of old Hindu temples were used in the construction, and a large quantity in all probability were brought from the site of the town of Agroha which had probably lost much of its former mportance. There appears to have been a fairly large Hindu town or village, or rather group of villages, in existence on or near the site of the new town which were called the great and little Laras. When the city was completed, surrounded with a wall and a ditch and adorned with a palace which had no 'equal,' it was found that there was no water-supply. The Sultan, therefore, "resolved in his munificence to bring a supply of water there." a resolve

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which resulted in the construction of the canal now known as that of the Western Jumna. Before the founding of Hissar the tract now in this district had been included in the *shikk* or division of Hansi. Hissar was now, however, made the head-quarters of a division which included the districts (*iktaat*) of Hansi, Agroha, Fatehabad, Sarsuti (Sirsa) and others. Feroz also built what is now the village of Firozabad Harni Khera, 12 miles from Sirsa, and is said to have supplied it with water by means of a canal which he conducted to the town from the Ghaggar or Kagar, and which passed close to the town of Sarsuti. There is no such canal in existence now.

The administration of Feroz Shah seems to have been very efficient.

Invasion of Tamarlane.

The year 1398 witnessed the invasion of Taimur, more commonly known as Tamarlane. Having successfully accomplished the passage of the Sutlej he marched across the desert to Bhatner—now in Bikaner territory, at that time one of the strongest places in Hindustan. The place fell into his hands after desperate fighting. Thence he marched eastward along the valley of the Ghaggar and encamped at a place called Kinara-i-hauz, " bank of the tank of lake." This probably refers to one of the numerous lakes in the course of the Ghaggar. He thence proceeded *viâ* Firozabad to Sarsuti or Sirsa, the inhabitants of which fled on his approach: they were pursued, and many of them slain as being hog-eaters.

Thence Taimur continued his march to Fatehabad where he encamped. Here again the inhabitants had fled on his approach, but many were pursued and slain.

From Fatehabad the invaders marched to a place called Ahruni, which very possibly corresponds to Ahrwan, an Arain village on the Joiya stream. The place was sacked and destroyed by fire, and the march was then resumed through the jungles of the Ghaggar valley to Tohana. On the march a detached party of Taimur's troops attacked and defeated a tribe described by the native historians as Jats, who were famous robbers. They were probably the predecessors of the present Pachadhas, and are said by Taimur in his autobiography to have been Musalman in name, but it is scarcely possible that they had been converted at that date. The Jats retreated into the " Sugarcane Jungles," the mention of which suggests a much greater and continuous flow of

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water in the Ghaggar than is to be seen now when the cultivation of the sugarcane in that tract is unknown. On his march from Tohana towards Kaithal, Taimur again attacked and defeated the Jats near the present villages of Himmatpura, Puru Majra and Udepur.

Sayad and Lodi dynasties.

The tract surrounding Hansi and Hissar felt the full force of those intestine discords which rent the Delhi Empire in the concluding days of the Tughlak dynasty. In 1408 Hissar fell into the hands of the rebels, but was recovered by the royal army under the Emperor Muhammad Tughlak in person. In 1411, however, the district or tract of Hansi came into the hands of Khizar Khan, who subsequently in 1414 ascended the throne of Delhi as the first of the Sayad dynasty. Sarsuti appears to have been a not unimportant place in the reign of Mubarak Shah, Sayad ; it is mentioned as being the rendezvous of the troops of the neighbouring districts for the expedition against tho rebel fortress of Sirhind ; it would, therefore, seem to have been certainly a military centre, if not more. In the same reign in 1428 the fief of Hissar was conferred on Mahmud Hassan as a reward for good service.

During the feeble dynasty of the Lodis, Hissar or rather Hariana continued to form a part of the Dehli Empire, but it is probable that the authority of the latter was not very strong at such a distance from the metropolis. We read of Hariana being granted as a fief to one Muhabat Khan in the reign ot Bahlol Lodi.

Invasions of Babar and Humayun.

The town of Hissar Feroza appears to have boen the quarters of an Imperial garrison at the time of Babar's invasion, and it was a strategic centre in the operations prior to the battle of Panipat in 1526. The army quartered there was in a position to operate effectually on the flank of Babar's line of march from Sirhind southwards towards Delhi. On reaching the Ghaggar he earnt that the troops from Hissar were advancing against him : he accordingly despatched Prince Humayun against them. The latter succeeded in defeating them, and his light troops pressing on made themselves masters of the town of Hissar, which Babar handed over to Humayun as a reward for his success in this his first military expedition. During the reign of Sher Shah Sirsa continued to form a part of the empire, but became for a time the head-quarters of Rao Kaliyan Singh of Bikaner who had been driven out of his territories by the Jodhpur Rao. Sher Shah, however, defeated the latter at Ajmere,

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Invasions of Babar and Humayun.

and restored Rao Kaliyan Singh to his throne of Bikaner. On the renewed invasion of India by Humayun in 1558, Hissar with the Punjab and the district of Sirhind fell without a struggle into the hands of Mughals.

Reign of Akbar.

Hissar was in the reign of Akbar a place of considerable importance: it was the head-quarters of the revenue division or "sirkar" of Hissar Feroza, itself a sub-division of the metropolitan Subah, or Province of Delhi. The latter embraced the whole of the present district, inclusive of the Sirsa Tahsil, and parts of the modern Rohtak District, and of territory now included in Bikaner and in the Sikh States to the east.

The following list and accompanying account of the *mahals* contained in this *sirkar* is extracted from Beame's edition of Sir H. Elliot's Supplemental Glossary, pages 132—55:—

Sirkar Hissar Feroza.

1, Agroha; 2, Ahroni; 3, Athkhera; 4, Bhangiwal; 5, Punian; 6, Bharangi; 7, Bharwala; 8, Bhattu; 9, Birwa; 10, Bhatner; 11, Tohana; 12, Tosham; 13, Jind; 14, Jamalpur; 15, Hissar; 16, Dhatrat; 17, Sirsa; 18, Sheoram; 19, Sidhmukh; 20, Swani; 21, Shanzdeh Dehat; 22, Fatehabad; 23, Gohana; 24, Khanda; 25, Mihun; 26, Hansi.

There are twenty-seven *mahals* in this *sirkar* (Hissar being counted as two) and four *dasturs*, Haveli Hissar Feroza, Gohana, Mahan and Sirsa. There are, however, several *parganas* excluded from the *dastar* list, for what reason does not appear. Of these *mahals* those which did not retain their old name in our territory are Nos. 2, 3, 4, 5, 6. 7, 8, 9, 10. 11, 12, 13, 14, 15, 16, 18, 19, 21 and 24, 26.

2.—Ahroni is partly in Ratia and partly in Fatehabad. The historians of Taimur point out its position, by saying it is on the road from Fatehabad to Tohana. The place was burnt and pillaged by the conqueror, merely because the inhabitants did not come out to pay their respects. Ahroni has now reverted to its original name of Ahurwan, whereas in Sirkar Chanar Ahirwara, which derived its name from the same tribe, has now been corrupted into Ahrora.

3.—Athkhera is under the Raja of Jind, and is known by the name of Kasonan.

4.—Bhangiwal, so called from the tribe of Jats which inhabited it, is the old name of Darba, in which place the

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officers of the Raja of Bikaner built a fort, and thenceforward it came to be considered the chief town of a *pargana.*

5.—Punian, called also after a tribe of Jats, is in Bikaner, but is now included in another *pargana.*

6.—Bharangi is also in Bikaner.

8.—Bhattu is partly in Fatehabad and partly in Darba. Bhattu Khas is in the former *pargana.*

9.—Birwa is in protected Sikh territory.

10.—Bhatner.—The old town of Bhatner is in Bikaner, but part of the *pargana* is now included in Rania.

13.—Jind gives the name to one of the protected Sikh States.

14.—Jamalpur is included in the late cession from Patiala. The old town of Jamalpur is near Tohana.

16.—Dhatrat was in Jind, but is now in British territory.

18.—Sheoram is in the Bagar country, in the *jagir* of Nawab Amir Khan. Two-thirds of Sheoram are now in Loharu, the remainder in Dadri.

19.—Sidhmukh is in Bikaner.

21.—Shanzdeh Dehat or Kariat (*i.e.*, the sixteen villages) is included in Ratia Tohana amongst the late cessions from Patiala. The *ilaka* is generally known by the name of Garhi Rao Ahmad.

24.—Khanda is in Jind. To these may be added 25, which is probably Maham in Rohtak.

26.—Is of course the modern Hansi.

The modern *parganas* are:—

1. Bahal.	3. Ratia.
2. Rania.	4. Darba.

Bahal was originally in Siwani, from which it was separated in A. D. 1759 by Jawani Singh, a Rajput who built a mud fort at Bahal, and maintained possession of a few neighbouring villages.

Rania was in Bhatner. The old name of the village was Rajabpur. The Rani of Rao Anup Singh Rathaur took up her abode here, built a mud fort, and changed the name of Rajabpur to Rania, which it has since retained.

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Ratia is now included in one *pargana* with Tohana. It was composed of villages from Ahroni, Jamalpur, and Shanzdeh Kariat.

Darba.—*see* Bhangiwal.

Disintegration of the empire.

We hear nothing much of the tract included in the district during the reigns of the succeeding Mughal Emperors up to the death of Aurangzeb in 1707, when we find that Nawab Shahdad Khan, a Pathan of Kasur, was Nazim of the Sirkar of Hissar. His tenure of office continued till 1738, and thus witnessed the series of sanguinary struggles for the succession to the Imperial throne, which resulted in the accession of Muhammad Shah in 1719. During the rule of the Nawab the district appears to have enjoyed a fair measure of peace and prosperity, the last which it was destined to see for a long time.

Shahdad Khan was followed by Nawabs Kamgar Khan, Faujdar Khan and Aolia Khan of Farrukhnagar in the Gurgaon district, who ruled from 1738 to 1760 successively.

The rise of Ala Singh and ascendancy of the Sikhs.

It was during this period that the invasion of Nadar Shah in 1739 shook the Imperial throne to its foundation. With the accession of Ahmad Shah in 1748 the disintegration of the empire advanced apace, and the present Hissar District became the scene of a sort of triangular duel between the sturdy Sikhs of the north-east, the marauding Bhattis of the north and north-west and the Musalmans of the south. In 1731, Ala Singh, the founder of the Patiala State, had begun a struggle with the Bhatti Chiefs of Bhatner and Fatehabad, which lasted for his lifetime. The Bhattis at this period were a pastoral race, fierce and restless in their habits and impatient of any control. They were little more than a band of robbers, but their boldness, the rapidity of their movements, and the savage character of their country, saved them from being crushed by their powerful neighbours of Patiala and Jind, whom they continually irritated by their raids. They lived, for the most part, in open villages, or wandered about with their flocks in search of pastures.

A few towns, or rather fortified villages, were scattered through the waste, which the Bhatti tribes made their rendezvous on the approach of danger. These were Fatehabad, Sirsa, Rania and Abohar.

Ala Singh's struggle with the Bhattis, the chief of whom was Muhammad Amin Khan, dragged on for 10 years without any very definite result. In 1754 the Sikh Chief with

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his son, Lal Singh, overran the *mahals* of Tohana, Jamalpur, Dharsul and Shikarpur, which at the time belonged to the Bhatti Chiefs Muhammad Amin Khan and Muhammad Hassan Khan. The latter solicited the aid of the Imperial Governor or Nazim of Hissar, and he sent reinforcements, but the Bhattis were defeated in an engagement at Akalgarh, now in Patiala territory; this was followed up by a successful night surprise on the Bhatti camp, and Muhammad Amin therefore fled to Hissar. He there received a fresh reinforcement of Imperial troops, with whose aid he again faced the Sikhs in 1757. The combined forces of Bhattis and Imperialists were overthrown in the battle of Dharsul, and the Hissar Governor himself slain. The Sikhs on this occasion appear to have penetrated as far as Hissar itself, which they sacked, and in 1761 they treated the fortified town of Tohana in a similar manner. In consequence of the anarchy which had set in throughout the district the Imperial Wazir, Najib-ud-daula, himself proceeded to Hissar, and, probably, as a counterpoise to the Sikhs, appointed Nawab Amin Khan, the Bhatti Chief of Rania, to be Nazim of Hissar. This measure, however, failed to stem the tide of Sikh depredations, and in the course of the next five or six years Gajpat Singh and Amar Singh, Maharaja of Patiala, succeeded in making themselves masters of the *mahals* of Jind, Safidon, Kasuhan and Tohana. In 1768 Nazir Khan, a Rohilla Chief, was deputed by Wazir Najib-ud-daula to proceed to Hariana, and endeavour to stop the invading Sikhs: he was, however, defeated and slain at Miran near Barnala in Patiala, and shortly afterwards in 1771 Amar Singh obtained possession of the fort of Bhatinda. The next two Nawabs of Hissar were Taj Muhammad Khan, a Biloch, and Najab Ali Khan, but they were not successful in putting matters on any more satisfactory footing than before. The power of the Sikhs increased daily, and in the winter of 1774 Maharaja Amar Singh with Nanun Mal, his famous Minister, laid siege to Bighar, a stronghold of the Pachadhas near Fatehabad. The Bhatti Chiefs endeavoured to relieve the place, but met with a sharp reverse, and the fort fell. The Raja then took Fatehabad and Sirsa, and invested Rania held by the Bhatti Muhammad Amin Khan.

The Delhi authorities again made a vain attempt to maintain their power, and a strong army under Rahim Dad Khan, a Rohilla Chief and Governor of Hansi, was sent

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to oppose the Sikhs. His operations were directed against Gajpat Singh, the Raja of Jind. Amar Singh sent a force under Nanun Mal to his assistance. The combined armies succeeded in totally overthrowing the Imperial army at Jind, and Rahim Dad Khan was himself slain. As a consequence of the victory the district of Gohana and a part of Rohtak fell into the hands of Raja Gajpat Singh, and Amar Singh possessed himself of Hansi, Hissar and Tohana. Meanwhile Rania fell, and the whole of Sirsa *pargana* passed into his hands. He erected or rather restored an old fort on the hill of Tosham, and built another on the old mound of Agroha, and a residence for himself at Hissar. The district now became the scene of an interminable struggle between Sikhs, Bhattis, Pachhadas and the Jatu Rajputs, and a large part of it lay an uninhabited waste.

In 1781 a last attempt was made by the Delhi Government to restore something like order in the district. Najaf Ali Khan with Raja Jai Singh proceeded to the district with an army, but an arrangement was made with the Sikhs by the treaty of Jind under which the *parganas* of Hansi, Hissar, Rohtak, Meham and Tosham were reserved to the empire, the remaining territory which the Sikhs had annexed they were allowed to retain, and Fatehabad and Sirsa were made over to the Bhattis. Raja Jai Singh was appointed Nazim of Hissar.

The 'Chalisa' famine of 1783, which will be described later, more than sufficed to complete the final ruin of the district, and stronger than the Imperial armies, compelled the Sikhs to retire into their own territories.

George Thomas.

The last noteworthy actor in the history of the district before the advent of the British power was the adventurer George Thomas. He was an Englishman of some tact and courage who had come to India as a sailor in 1781. After entering native service in South India he travelled up to Delhi, and there entered the service of the celebrated Zeban Nissa Begam, better known as the Begam Samroo of Sardhana. In 1782 he was forced by intrigues to leave her service, and entered that of Apa Khandi Rao, a Mahratta Chief, a relative of Maharaja Sindhia, and at that time in possession of the Jhajjar, Dadri and Narnaul Territory. Thomas raised troops for his master, and received a fief in Jhajjar and Rohtak for their support. He rendered good service to Apa Khandi Rao and his son and successor

Wamun Rao, service which appears to have been ill-requited.

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Intrigues again forced him to quit his position, and he then conceived and carried out the project of setting up his authority over the tract of Hariana which, owing to the series of events narrated above, had been reduced to little more than an uninhabited waste. He first reduced the fortified village of Kanhaura, now in Patiala, and then established his head-quarters at Hansi, which he re-fortified, and inaugurated a rough form of Government over the surrounding country. His authority was quickly extended over the tracts of Hissar, Tosham and Barwala and several refractory villages were sacked. He established a post at Kasuhan in Patiala, and subsequently raided into the Shekawati country of Jaipur. In 1798 he made a rapid marauding expedition into Bikaner and collected a large quantity of plunder. In the latter part of the year he laid siege to Jind, but the place was relieved by the united forces of Patiala, Nabha and Jind, and Thomas retreated to Meham; thence after a night march he made a sudden attack on the Sikhs who were encamped at Narnaund, and completely routed them. After the famine of 1783 Muhammad Amin Khan, the Bhatti Chief of Rania, had recovered the whole of the Ghaggar valley from Bhatner to Fatehabad, and on his death his dominions were divided between his two sons, Khan Bahadur Khan, who took Fatehabad, and Kamar-ud-din Khan, to whom was assigned Sirsa and Rania.

In 1799 Thomas undertook, at the invitation of Kamar-ud-din Khan, a maraunding expedition through Budhlada and the Bhatti country into Bikaner, in the course of which he realized a considerable sum of money as blackmail. In the same year he went to the assistance of Ambaji Anglia, who was at that time engaged against Lakwa Duda, then in revolt against Sindhia. He then undertook a marauding expedition into Sikh territory which was to be the cause of his ruin. He penetrated as far as Bansur, but there overawed by a large assembly of Sikh contingents he returned through Kaithal, Jind, Sonepat and Panipat, to Georgegarh, where he erected a fort now known as Jehazgarh in the Rohtak District, Jehaz being the native corruption for George. Disturbances in the Hansi territory recalled him thither in the beginning of 1800. Meanwhile Thomas' growing power was a cause of jealousy and

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apprehension to Sindhia, and his General Perron. Negotiations were entered into with Thomas with a view to the latter subjecting himself unreservedly to the authority of Sindhia. This Thomas declined to do, so that when the Sikh Chiefs asked for Perron's assistance in destroying Thomas, they received a favourable hearing. Negotiations, having for their object the curtailment of Thomas' power, were re-opened without any result. Perron then resolved to attack Thomas, and for this purpose despatched his lieutenant Bourquin, with a force which included the future Colonel James Skinner. After rapid marching and counter-marching on the part of Thomas a most sanguinary battle without any definite result took place at Baree near Georgegarh. After the battle Thomas lay for some time encamped at Baree, but subsequently made a rapid retreat to Hansi, whither he was followed by Bourquin. After a desperate fight the town was carried by storm, and Thomas retreated into the fort. Negotiations were shortly opened and Thomas surrendered on favourable terms. He abandoned all his conquests and retired into British territory. Bourquin stayed some time in the district for the purpose of restoring order. He is said to have rebuilt the towns of Tohana and Hissar. In 1802 he left Mirza Ilias Beg, Mughal of Hansi, as Nazim of the district, nominally on behalf of the Mahrattas, and himself returned to Aligarh.

The advent of British rule.

Meanwhile the treaty of Bassein in the same year led to the second Mahratta War in which the British with their allies were engaged in a life and death struggle with the Mahratta Chiefs, Sindhia and Bhonsla. The battles of Laswari and Argaon in November 1803 led on the 30th December to the signature of the treaty of Sarji Anjangaon by which Sindhia agreed to cede to the British Government and its allies all his territories between the Jumna and Ganges and also all those to the north of the Native States of Jaipur and Jodhpur. The latter included the present districts of Gurgaon, Rohtak, Hissar, and by the partition treaty of Poona, dated five months later, these together with other territory were assigned to the British Government.

Condition of the tract.

The condition of the tract contained within the present district at the time when it came into the hands of the British may be inferred from the above sketch of its previous history. By far the larger part of it was uninhabited waste. In the whole of the present Sirsa Tahsil there were

only 11 inhabited villages all on the Ghaggar, belonging to Musalman Bhattis, Joiyas, Tunwars and Chauhans with a few Rains.

Condition of the tract.

The valley of the Ghaggar was covered with a dense growth of *kair* and *van* shrubs; and the whole of the great Rohi tract, and of the tract south of Ghaggar valley, was a rolling prairie of long grass, with hardly a tree, except a few *jands* round some hollow in which the water gathered in the rains, and stood for some time. Over this prairie roamed wandering pastoral tribes, almost all Musalman Rajputs, Bhatti, Tunar, Joiya, Chauhan or Panwar, driving their large herds of cattle hither and thither in search of grass and water.

The Sikh Jats of the Malwa too were also in the habit of driving their cattle southwards into the prairie for pasture.

The scantiness and uncertainty of the rainfall made this life extremely precarious. The greatest difficulty was to get drinking water. There were no masonry wells throughout the tract. The water collected in the natural depressions dried up in the hot weather, and the only resource left was to dig unbricked wells, a work of some labour and difficulty, for the underground water-level is more than 150 feet below the surface in a great part of the tract, and the water is generally too brackish to drink except close to the ponds, where the percolation of the rain water makes the water of the wells sweet. When the rains failed, not only did the grass dry up and the ponds became exhausted, but the water of the unbricked wells became brackish and undrinkable, and the cattle died in hundreds of thirst and starvation, while the herdsmen, who had nothing to support them except the flesh and milk of their cattle and the berries and seeds which grew of themselves in the prairie, were reduced to great straits. In such times no wild animal could live in this tract, and not even a bird was to be seen. It is said by the people that even in ordinary hot seasons they did not give their cattle water oftener than once in three days, and that if the weather was not excessively hot and dry, the cattle were often eight days without water. This Debateable Land was the scene of many border raids and forays. The Bhattis and Tunrs of the Sotar valley, the Rajput Thakurs of the Bagar (Bikaner), and the Sikh Jats of Malwa (Patiala), often made dashes into and across the prairie, carrying off as many cattle as they could lay

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hands on. There was a regular system on which these raids were conducted. Sometimes one or two men would steal off towards the encampment of their foes and endeavour to carry off by stealth a few of their cattle. These were called simply *chor* (thieves). Or a band of six or ten armed men would make a dash upon some grazing herd, drive off its armed herdsmen and carry away the herd by violence. Such a band was called *dhar* and the members of it *dharvi* (robbers), words corresponding to the Hindi *daka* and *daku*, *i.e.*, dacoit. But sometimes a leader of note, such as the Bhatti Chief of Rania, would organise a large expedition of two or three hundred men, some of them mounted on ponies, and take them for a foray fifty miles or more into the enemy's country, carrying off their cattle and other spoils by sheer force. Such a raid was called *katak*. When those attacked raised the outcry and pursued the raiders, the pursuing force was called *var*, and it was the rule for the *katak* to divide into two parties, one to drive off the spoil and the other to keep back the pursuers. The men who were most successful in these exploits were most honoured among their fellows and many tales are told of the skill and prowess displayed in border raids by the fathers and grandfathers of the present generation. The arms carried were swords (*talwar*), matchlocks (*toredar banduk*) and sometimes short spears (*barchhi*); but the characteristic weapon of the country was the *sela*, a heavy spear sometimes 20 feet long, with a heavy iron head (*phal*) some three feet or more in length and a bamboo handle. This was wielded with both hands by men on foot. (Many such spears were seized in the Mutiny, some villages contributing a cart-load.) Nor were other dangers wanting. Prairie fires were common and when the grass was luxuriant and the fire got head before the strong hot wind it was difficult to stop it; and sometimes to save themselves and their cattle the herdsmen had recourse to the expedient of starting a new fire to burn up the grass near them before the great fire should overtake them. But so rapidly did it sometimes come on that men and cattle were burnt to death. There is a tradition of a great prairie fire, which about the year 1700 A.D. began at Abohar in the neighbouring Ferozepore District, and swept across 70 miles of prairie to the Sotar valley at Fatehabad; and of another still greater in 1765 A.D., which began at Laleke near the Sutlej, and burnt the whole country as far as Panipat near the Jamna, a distance of some 200 miles.

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In the tract within the four southern tahsils of the district a few villages were to be found along the Ghaggar valley, but in the remainder of the tract the population had left the smaller villages and concentrated into the larger ones which were more capable of defence against forays of Bhattis, Sikhs and Pachadas, which though of the same nature as those which have just been described as taking place in the Sirsa tract, were of less frequent occurrence.

The villages along the Western Jumna Canal appear to have maintained their existence through the troublous time, in which only those whose inhabitants could wield the sword as well as drive the plough, survived. In short, when the district came under what was at first only nominal British rule, it was a complete desert in the north-west, while towards the south it was sparsely dotted with large village communities which had managed to hold their own in some sort against human foes and natural adversities.

Although the territory included in the present district had been formally ceded by treaty in 1803, yet the hold of the Mahrattas in the country had been, to say the least, of a very slight and doubtful character, and for many years the authority of the British was little more than nominal and no steps were taken to define its boundaries.

Consolidation of British rule.

In 1803 a military fort was established at Hansi, and Mirza Ilias Beg, Mughal of Hansi, was appointed Nazim of the districts of Hariana and Rohtak by General Ochterlony. The Bhattis under Khan Bahadur Khan of Fatehabad and Nawab Zabta Khan of Rania continued their raids as of yore. Mirza Ilias Beg marched against them with the Hissar garrison, but was defeated and slain at Fatehabad. He was followed in quick succession by three Nazims, Nawab Muni-ud-din Khan, Ahmad Bakhsh Khan of Loharu and Abdul Samad of Dujana: confusion reigned supreme, and the Nazims quickly resigned their uncomfortable position. From 1808 to 1810 there appears to have been no Governor at all.

At last in 1810 the Hon'ble Edward Gardiner was deputed with a body of troops to restore order in Hariana. The British force contained a troop of cavalry commanded by the famous Colonel James Skinner. The first operation was the capture of the town of Bhiwani, the garrison of which opposed the British advance. A British Officer,

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named Bull, was killed in the attack, and lies buried at Bhiwani. The force then proceeded *viâ* Hansi and Hissar to Fatehabad, where the Bhatti Khan Bahadur Khan was defeated and expelled the country, his territories being taken under direct British rule. At Sirsa Nawab Zabta Khan gave in his submission, and was left in possession of his territories. The civil head-quarters were fixed at Hansi, and Mr. Gardiner held charge of the district for some six years.

Nawab Zabta Khan continued to encourage raids, and in consequence a British force was sent against him in 1818, and all his territories were confiscated. The whole of the present Sirsa Tahsil was then for the first time brought directly under British rule.

At the time of the Mutiny nearly the whole area at present within the district was divided between the districts of Hissar and Bhattiana. The present Sirsa Tahsil was wholly in the latter and the other tahsils, with the exception of the town of Bhiwani and a few villages around it, were in the former.

The Mutiny.

In May 1857 detachments of the Hariana Light Infantry and the 14th Irregular Cavalry were stationed at Hissar, Hansi and Sirsa, the head-quarters being at the former place where Major Stafford was in command. The Civil Officer at Hissar at the time was Mr. Wedderburn, Magistrate and Collector. As soon as news of the outbreak at Delhi and the capture of that city by the mutineers was received, Mr. Wedderburn had the treasure removed to the building used as the residence of the Superintendent of the Cattle Farm, where it was likely to be more secure and capable of defence than in the Government treasury at the *kacheri*. An additional troop of cavalry was obtained from the Nawab of Dadri and the customs peons were called in and placed as sentries at the city gates.

Up to this time there appears to have been no suspicion of the fidelity of the native troops, though disturbances in the villages appear to have been anticipated. Meanwhile, however, the storm was brewing. It broke at Hansi on the morning of the 29th May at 11 A.M. when the troops stationed there revolted. Major Stafford and some others who had received intimation from one of the native officers and a loyal Bunya, named Morari, managed to escape, but the rest of the Europeans and Christians were massacred and their bungalows set on fire.

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Meanwhile a rebel sowar was despatched to Hissar, and on his arrival at 2 P.M. the troops stationed there revolted. Lieutenant Barwell, the Officer Commanding, on going out to enquire the reason of the disturbance, was shot by one of the treasury guard, and the mutineers went off to the jail to release the convicts. A body of them then galloped on to the *kacheri* where the Collector was engaged as usual; seeing what had happened, he at once bravely set off towards the city to guard the treasure, but was murdered by some of the rebel sowars.

Two of the English clerks, Messrs. Jefferies and Smith, succeeded in escaping into the Bir. After the murder of the Collector the uproar became universal. The native troops, the Dadri sowars and the Customs peons all joined in, the convicts in the jail were released, and houses of the Europeans were set on fire, while two ladies Mrs. Jefferies and Mrs. Smith, with their children, were cruelly murdered by their servants. Mrs. Barwell and Mrs. Wedderburn, with their children, were residing at the house of the Superintendent of the Cattle Farm, and they and their children were there massacred by the mutinous troops, while Mr. David Thompson, the Tahsildar of Hissar, was murdered by his chaprasis. In all 23 Europeans and Christians were murdered, 12 at Hissar and 11 at Hansi. The massacre formed one of the darkest episodes of the mutiny.

Thirteen persons, including Mr. Taylor, the Superintendent of the Cattle Farm, and Mr. Waghorn, the Civil Surgeon, escaped, in most cases withthe assistance of natives, whose fidelity formed a bright contrast to the general disloyalty of the district. On the morning of May 30th, a person named Muhammad Azim, an assistant patrol on the Customs line, who styled himself "Shahzada," entered Hissar with the intention of putting himself at the head of the revolt in the district. He stayed a few days, and then went off towards Delhi to procure assistance from the Emperor.

At Sirsa the effervescence began as soon as the news of the mutiny at Meerut on the 11th May and the subsequent capture of Delhi by mutineers reached the town. The Banias began to leave the place, and the doubtful expedient of entrusting the defence of the place to the Bhatti Nawab of Rania was resorted to. The news of the outbreak at Hissar reached the European residents of Sirsa a few hours before it was conveyed to the native troops. They

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at once took to flight. Captain Robertson, the Superintendent of Bhattiana, went with his family by Dabwali and Bhatinda to Ferozepore, which they reached in safety, while the remaining Europeans, some 17 in number, many of them women and children, started for Sahuwala, under the leadership of Mr. Donald, Assistant Superintendent, and being joined there by Mr. Bowles, Customs Patrol, reached Rori after some trouble from the inhabitants of Thiraj and other villages who threatened them as they passed. At Rori the party took refuge in the small mud fort, and were compelled by the disaffected attitude of the townspeople to shut the gate and stand sentries. They could not procure food from the town and were prevented from getting water from the well outside. But in the darkness of the night, Baba Janki Das, a *fakir* of the place, brought them supplies of water and flour, and passed them through the aperture under the fort gates. The party was thus enabled to hold out until the arrival of some Patiala troops, who escorted them to a place of safety in Patiala territory. They were hospitably treated by the Patiala authorities until the restoration of order enabled them to return to Sirsa. The only Europeans left at Sirsa were Captain Hilliard, the Officer Commanding the Detachment, and his brother-in-law Mr. Fell, Assistant Patrol. These gentlemen were not in Sirsa when the others left it. They had gone out with some troops towards Jodhka to suppress some local disturbance, and were brought back to Sirsa by their men. The mutineers refused to obey Captain Hilliard's orders, but supplied him with money and allowed him and Mr. Fell to depart unmolested. They were, however, treacherously murdered by the Muhammadan inhabitants of Chhatrvan, a small village beyond Sohuwala. The mutineers, when left to themselves, plundered the treasury of some Rs. 8,000, but without much other violence marched off to join their comrades at Hansi. The Hindu inhabitants of the town of Sirsa fled in dismay, chiefly to Bikaner territory, and the Muhammadan population of the surrounding villages rose *en masse*, and began to plunder the town and the neighbouring Hindu villages. The Tahsildar of Sirsa, the Revenue Sarishtadar and the Kotwali Muharrir were murdered, and the records of the District Office were torn and scattered about, but most of them afterwards recovered, and comparatively few of them were altogether destroyed. The destruction of property was most wanton. Whatever the insurgents were unable to carry away they

burned or broke to pieces, and for a time the most violent portion of the population had it all its own way.

The Mutiny.

The Ranghars and Pachhadas of Hissar and the Bhattis of Sirsa at once took advantage of the subversion of British rule to revert to their old predatory habits, and the district was at once plunged into utter anarchy and confusion.

At this time General Van Cortlandt was Deputy Commissioner of Ferozepore, and had, at the beginning of the disturbances in May, raised, by order of Government, a levy of Sikhs. On the 1st June intelligence was received at Ferozepore of the events which had transpired at Hissar and Sirsa. On the 8th June the General marched towards Sirsa with a force of 550 men with two guns, and he was accompanied by Captain Robertson as Political Officer. At Malaut a reinforcement of some 120 men was received. The first encounter with the rebels took place at Odhan on June 17th, when some 5,000 Bhattis attacked the advancing force, but were decisively routed. On the 18th the village of Chhatryan, where Captain Hilliard and his brother-in-law Mr. Fell, had been treacherously murdered, was burnt to the ground. On the 19th a force of rebel Bhattis and Pachadas was again encountered at Khaireka on the bank of the Ghaggar and almost annihilated with a loss to the British force of 6 killed and 32 wounded. On the 20th Sirsa was reached when the Bikaner contingent of 800 men and two guns, loyally sent to our aid by the Raja of Bikaner, marched in as a reinforcement. The civil organization of the district was at once re-established, and in a short time things reverted to their former state.

Meanwhile, on June 21st, a force of 400 Bikaner horse and two guns, under Lieutenant Pearse, was sent on to garrison Hissar which was threatened by the insurgent Ranghars of Mangali, a village which took a leading part in the insurrection.

On the 8th July, after restoring order at Sirsa and leaving Mr. Oliver there as Superintendent of Bhattiana, General Van Cortlandt marched *viâ* Fatehabad for Hissar, which he reached on the 17th, having halted six days at Fatehabad to receive the submission of the revolted Pachadas.

From Hissar, a Tahsildar, Ahmad Nabi Khan, and a few sowars were despatched to restore the civil power at Hansi. On the 20th the Ranghars of Jamalpur, a village which was the leader in the revolt, attacked Hansi, but were

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repulsed by the Tahsildar and his garrison. Re-inforcements joined at Hissar, and on the 8th the force marched to Hansi, leaving a garrison at Hissar.

Meanwhile the Shahzada returned from Delhi with re-inforcements for the rebels amounting to 1,500 cavalry, 500 infantry and 3 guns and the insurgent Ranghars of Mangali, aided by some men from Jamalpur, made an attack on Hissar, but were decisively repulsed by the garrison, aided by some re-inforcements from Hansi. On September 2nd, the Jamalpur rebels made an attack on the tahsil at Tosham, where they killed Nand Lal, Tahsildar, Piyare Lal, Thanadar, and Khizan Singh, Kanungo. On 6th General Van Cortlandt burnt the village of Hajimpur near Hansi, which was a stronghold of the rebels, and on the 11th an attack was made on the village of Mangali which was carried by storm and burnt. This was followed up on the 13th by the capture and burning of the village of Jamalpur which was defended by the rebel Ranghars and the Delhi troops under the Shahzada.

This practically concluded the military operations in the district, and thereafter it began gradually to settle down, but the Hariana Field Force was not finally broken up till May 1st, 1858. After order had been restored 133 persons were hanged in the Hissar District for the part which they had taken in the revolt, and 3 others were sentenced to transportation for life, of whom 2 were subsequently pardoned. The proprietary rights in seven villages were forfeited, among them being Mangali and Jamalpur, while fines were levied on as many more. At the same time many *mafi* grants and pecuniary rewards were given to those who had rendered conspicuous service.

The attitude of the various classes of the population at this trying period is worthy of notice. The inhabitants of the towns and the Bagri villagers were, with rare exceptions, incapable of combining for mutual defence, and their only resource was flight. They made no attempt to interfere with their neighbours, but on the slightest threat of danger they fled with their valuables, leaving their heavier goods a prey to the first body of plunderers, however insignificant. The Musalmans of the Ghaggar valley and of the district generally, finding the forces of order non-existent, rose to plunder their weaker and less-spirited neighbours.

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The Ranghars of the district, especially those who were Musalmans, threw themselves heart and soul into the revolt. Large numbers of them had been serving in the native regiments which had mutinied in other districts, and many of these returning to their villages helped to fan the flame of insurrection. The rebels, however, could never make any stand against disciplined force, and their numbers alone rendered them formidable, and after their defeats any insurrectionary movements on their part subsided.

The Jats, Sikhs and Deswalis maintained a strictly defensive attitude, and were both strong enough and energetic enough to maintain themselves against the attacks of the insurgents. The inferior police officials and customs peons either deserted their officers or actively combined for plunder, but the native officials of the district seem to have on the whole remained at their posts as long as could be expected while several distinguished themselves by their fidelity.

The neighbouring States of Patiala and Bikaner sent considerable bodies of troops to aid the authorities, and though their services were not of a very valuable kind, still the fact showed a feeling of loyalty on the part of these States, which should never be forgotten. They also afforded a ready refuge to fugitives and treated them with hospitality.

The divisions of the district.

The divisions of the district under the rule of Akbar have already been noticed.

Immediately previous to the British conquest Hariana was divided into 19 districts, all of which were nominally subject to the Mahrattas in 1803, *viz.*, Beri, Rohtak, Mahm, Bhatner, Safidon, Dhatrat, Kasuhan, Hansi, Hissar, Agroha, Barwala, Siwani, Bahal, Ahrwan, Fatehabad, Sirsa, Rani, Jamalpur and Tohana. Of these the last 12 were wholly or partially within the limits of the present district.

In 1810, the date of the first actual establishment of the British authority in this part, the whole of the Delhi territory ceded by the Mahrattas was subject to the Resident of Delhi, and was divided into two districts--Delhi directly under the Resident and the outlying districts, including Hansi, Hissar, Sirsa, Rohtak, Panipat and Rewari, under the immediate charge of an assistant to the Resident. In 1819 the Delhi territory was divided into three districts, the central which included Delhi, the southern including

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Rewari, and the north-western including Panipat, Hansi, Hissar, Sirsa and Rohtak. In 1820 the latter was again sub-divided into a northern and a western district, of which the latter included Bhiwani, Hansi, Hissar, Sirsa, the head-quarters being at Hansi. In 1824, Rohtak which had previously been in the western district, was constituted into a separate district, to which Bhiwani was transferred.

Encroachments of the Sikhs.

During the 15 years, from 1803 to 1818, while the English had paid no attention whatever to the state of their border the chiefs of the neighbouring Sikh States had not been idle.

Prior to the famine of 1783, Sikh colonists had pushed into the Hariana of Hissar, the Rohi of Sirsa and along the valley of the Ghaggar. That calamity had driven them back for a time, but the forward movement soon began again and with enhanced speed after the nominal annexation of the tract by the British, for the Sikhs understood clearly that the tract, though at that time depopulated and void of cultivation, would, with the establishment of a settled government, become increasingly valuable, and in anticipation of this they were careful to take all steps necessary for manufacturing the strongest claims to as large a portion of the unoccupied and debateable tract as possible.

The final overthrow of the Bhattis in 1818 removed the last barrier to their encroachments. In 1821, passing over the belt of waste land, the Patiala Chief erected an outpost at Gudah, 16 miles to the north of Sirsa, and next year Sikh troops were stationed at the place, and colonists from Patiala territory were induced to take up land for cultivation in the waste. In 1827 the Sikh Chiefs took possession of Abohar and the tract around it.

The notice of Government was drawn to the unsettled state of the border in 1818, and again a few years later by the District Officers, but no definite action was taken. In 1819 an attempt was made to establish a sort of military colony, especially in the Ghaggar tract, by giving revenue-free grants of waste land to the officers and men of the cavalry regiments, disbanded after the Pindhari wars. The attempt to stop encroachments in this way was only partially successful, as the grantees or *sukhlambars*, as they were called, did not in many cases take up their grants for many years. Most of them were natives of the Doab, and did not relish the idea of settling in a wild and desert country, and even now most of their descendants are non-residents.

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The dispute with Patiala.

The following account of the dispute with Patiala is abridged from pages 163—180 of Griffin's "Rajas of the Punjab." :—

It was not till 1835, when Sir C. Metcalfe was Lieutenant-Governor of the North-Western Provinces, and Mr. William Fraser, Resident at Delhi, that it was determined to bring the matter to a settlement. The Collector of the district, Mr. Ross Bell, was selected for the duty, and certain principles were laid down for his guidance. These were that whatever belonged to Patiala at the time of British conquest of Hariana in 1803 should be adjudged to that State, and whatever belonged to the Government which the English had superseded should be adjudged to the latter. With regard to the district of Fatehabad and the portion of the Bhatti country conquered in 1810 and to the remaining portion of that country conquered in 1818, the same principle was to hold good, and the status of those years to be maintained, the Sikhs retaining all they held in these two portions of the country, respectively, prior to 1810 and 1818. Mr. Bell's report bears date 15th September 1838. His conclusions may be summarized as follows :—Hariana, including the Bhatti territory (or Bhattiana) was made up of 19 districts, all of which were nominally subject to the Mahrattas in 1803 : Beri, Rohtak, Mahm, Hansi, Hissar, Agroha, Barwala, Siwani, Bahal, Ahrwan, Fatehabad, Sirsa, Rania, Bhatner, Safidon, Dhatrat, Jamalpur, Tohana and Kasuhan. Of these the first 10 were considered by Mr. Bell to have passed into British possession from the Mahrattas in 1803, and were at once adjudged to the English Government. Sirsa, Rania and Fatehabad required subsequent reconquest from the Bhattis, and the question of the right to these was to be decided according to the status of 1810 and 1818. Bhatner never came under British rule, and was not included in the present controversy. It now forms an integral portion of Rajputana. Safidon and Dhatrat had been made over to Bhag Singh of Jind by the Mahrattas, and were accordingly adjudged to that State. Jamalpur, Tohana and Kasuhan, together with the forts of Badriki and Kankauri, alone remained for adjudication. Of districts affected by the conquest of 1803, Kasuhan originally belonged to Patiala. It was wrested from him by George Thomas in 1798, and from George Thomas in turn by General Perron in 1802, but on the cessation of hostilities was again made over to Patiala. This tract was accordingly adjudged to Patiala. A strip

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of country adjoining Kasuhan and known as the Gorakhpur *ilaka*, which had been in turn held by Thomas and Bourquin, and had in 1803 been made over to three Chiefs by the British, was claimed by the Raja of Patiala on the strength of four letters from General Perron, ordering it to be made over to him. As, however, there was no evidence of a transfer of possession from Bourquin to Patiala, Mr. Bell rejected the claim. The forts of Badriki and Kankauri were adjudged to Patiala on the same grounds as the Kasuhan district. Jamalpur and Tohana were in the possession of Patiala at the time of Mr. Bell's investigation, but it was clear that that State could not have acquired possession prior to 1809, for they were in the hands of Mahrattas in 1803, and the Bhattis held territory till 1809, which intervened between them and the Patiala frontier. These Mr. Bell adjudged to the English Government.

There remained for consideration the effect of the reconquest of Fatehabad, Sirsa and Rania in 1810 and 1818. In Fatehabad, Mr. Bell found 25 villages in the possession of Patiala and 21 in possession of Kaithal. Raja Amar Singh of Patiala had conquered Fatehabad, Sirsa and Rania from the Bhattis, but the famine of 1783 having completely devastated the country, the Bhattis recovered possession in 1784, and retained it until subdued by the British. The possession of Sikh Chiefs in Fatehabad dated accordingly from a period subsequent to the conquest in 1809, and the district was adjudged to the English Government. Sirsa, in the same manner, was in the possession of the Bhattis until 1818 and though in 1836 the whole was in the possession of the Sikh States of Patiala, Kaithal and Nabha, their claims were rejected, except as to four villages. In Rania the Sikh possession was ascertained to date from 1821, subsequent to the conquest of the Bhattis, and the claims of the Chiefs were absolutely rejected.

This decision having given to the British Government a tract more than a hundred miles long and from ten to twenty miles broad, a large part of it, including Sirsa, Rania and Abohar, was separated from Hissar and formed into a new district, which was administered by an officer bearing the title of Superintendent of Bhattiana, subordinate to the Political Agent at Ambala. The Government, however, while accepting Mr. Bell's conclusions as generally correct, declared itself willing to take a liberal view of any

The dispute with Patiala.

doubtful points, and the Court of Directors at home, adopting a still more lenient line of argument, sent out directions which ultimately led to the re-opening of the whole question. The position taken by the Court of Directors was the less called for by reason of the fact that the Patiala and other Sikh Chiefs had forfeited by their conduct all claims to the consideration. The Raja of Patiala had refused to acknowledge the right of Mr. Bell to make enquiries; he had forbidden the cultivators of the disputed villages to give any information as to the time when they were settled; he had thrown every obstacle in Mr. Bell's way and he thwarted him to the best of his power. The fact was that the Chiefs being in possession of the whole of the disputed land could only lose by the enquiry, and they resolved to protract the struggle to the utmost. Mr. Bell, however, received orders to decide on such evidence as he could obtain. He did so, with the results already detailed. But the remonstrances of Patiala had their effect on the Government at home, and on 1st January 1840 instructions were issued to Mr. Conolly to effect some sort of compromise, not in any way surrendering the principle which had been originally laid down, but pressing it against the Sikhs less rigorously. Mr. Conolly submitted his report in May of the same year. He proposed to give up the most valuable portions of the Hissar District, lying principally in the neighbourhood of the Ghaggar, and his proposals were accepted by the Government of the North-Western Provinces. The marginal tabular statement shows the financial result of Mr. Conolly's decision as far as the Hissar district was concerned.

	No.	Cultivation in acres	Total area in acres.	Approximate annual value in rupees.
Villages to be restored.	119	99,403	272,415	90,000
Villages to be retained.	147	68,788	623,255	60,000
Total .	266	168,191	528,038	1,50,000

Mr. Conolly reported also upon the Bhattiana or Sirsa frontier. Here he was inclined to give up 40 or 50 villages; but the want of an accurate map prevented him from making definite proposals. The Maharaja of Patiala, though he had obtained so much, still, with characteristic obstinacy, held out, and asserted his right to the whole tract. On receiving, however, a peremptory warning that

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he must either accept what Mr. Conolly gave or nothing, he came to his senses, and consented to take over the villages assigned to him in Hissar, and was paid their revenue, less 20 per cent. for the cost of management from the time they had been in English possession. This final transfer was made in 1842. The adjustment of the Bhattiana border was postponed, pending a survey of the country. This being completed, a report, based upon the scheme suggested by Mr. Conolly, was drawn up in 1842, recommending the restoration of 42 villages to Patiala. No action, however, was taken upon this report. The Raja again and again protested against what he considered a deprivation of territory. The Sikh War of 1846, followed by the transfer of the Political Agency to Lahore, and then the second Sikh War and the annexation of the Punjab, combined to postpone a settlement of the question, and it was not until 1856 that final orders were passed. In that and the preceding year the matter was taken up by Mr. G. Barnes, Commissioner of the Cis-Sutlej States, who proposed the restoration of 20 villages only, urging that the offer of 42 villages made in accordance with Mr. Conolly's proposal had been rejected by Patiala, and had fallen to the ground. The Punjab Government, however, supported by the Imperial authorities, decided that Mr. Ross Bell's decision having once been re-opened, and Mr. Conolly's award endorsed by the Government, it was necessary to abide by the latter. Government accordingly in July 1856 directed 41 villages to be given to the Raja with arrears of revenue from 1843 to 1856. This arrangement, with the exception of the substitution of a few villages for others, was shortly afterwards carried out. Twenty-six villages were made over by the Superintendent of Bhattiana, and five villages, yielding a revenue equal to that of remainder, were transferred by the Bhadaur Sardars, who received as compensation an assignment on the revenues of Government villages. Thus ended this long dispute memorable on account of its intricacy, and the magnitude of the interests at stake. The origin was in 1803, and its conclusion in 1856, every step being marked by importunity or obstinacy on one side and concession after concession upon the other. The pertinacity of the Sikh almost deserved success; and if the English Government obtained far less than was its clear right, it could at least afford to be magnanimous.

Encroachments from Bikaner.

Encroachments were also attempted from the Bikaner side. Within ten years after the British annexation, Bagri

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Jats of the Bahniwal clan from Bikaner had fully occupied the sandy tract south of the Ghaggar, now in Sirsa Tahsil, and the Raja of Bikaner laid claim to this territory. In 1828, however, Mr. E. Trevelyan, who had been deputed to settle the dispute, decided that it had not belonged to Bikaner, but had been successively under the Delhi Government and in the hands of the Bhattis. This tract, consisting then of 40 villages, was finally declared to be British territory, and the claim of the Bikaner Raja to the Tibi villages between Bhatner and Rania was rejected.

Changes in the boundary of the district.

In 1837 the tract of country included in the former Sirsa Tahsil with other territory subsequently ceded to Patiala was separated from Hissar and created into a separate jurisdiction, called Bhattiana, which was placed under a separate Superintendent. In 1838 the *pargana* of Darba, including the sandy tract now in the Sirsa Tahsil to the south of the Ghaggar, was transferred from Hissar to Bhattiana. In 1847 the small *pargana* of Rori, confiscated from the Raja of Nabha for lukewarmness in the Sutlej campaign, was confiscated and attached to the tract.

In 1858 the districts of Bhattiana and Hissar with the rest of the Delhi territory were transferred to the Punjab, and the district of Bhattiana was henceforth known as that of Sirsa.

In 1861, 24 villages of the Meham Bhiwani Tahsil of Rohtak were transferred to the Hissar District, 18 including the town of Bhiwani, the present Bhiwani Tahsil and 6 to Hansi. In addition to this, 5 villages confiscated from the Nawab of Jhajjar, for misconduct in the mutiny, were in the same year added to the Bhiwani Tahsil, and 12 villages received from the Maharaja of Jind in exchange for certain villages in the Thanesar (Karnal) District were added to the Barwala Tahsil. The Tibi villages, 42 in number, were also made over to Bikaner in recognition of mutiny services.

In November 1884 the Sirsa District was abolished and the whole of the Sirsa Tahsil, consisting of 199 villages and 126 villages of the Dabwali Tahsil, were added to the Hissar District and form the present Sirsa Tahsil. With effect from March 1st, 1889, 15 villages, forming a detached block of British territory, and known as the Budlada *ilaka*, were transferred from the Kaithal Tahsil of the Karnal District and added to the Fatehabad Tahsil of the Hissar District. No transfers of territory to or from the district have taken place since that date.

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Changes in the boundary of the district.

The Barwala Tahsil containing 139 villages was abolished with effect from January 1st, 1891, and its area was distributed between the three contiguous tahsils, 13 villages going to Hansi, 24 to Hissar and 102 to Fatehabad. At the same time 13 villages were transferred from the Hissar to the Bhiwani Tahsil, and a sub-tahsil was established at Tohana in Fatehabad.

In 1905 a small village was transferred from the Fatehabad Tahsil to Bikaner, and another in 1906 from the Sirsa Tahsil. These transfers were made in consideration of concessions given elsewhere by the Maharaja.

The short account of the history of the district, which has been given above, has shown the political and economic condition of the tract when it came into our hands. The whole of it, and perhaps more especially the portion now included in the Sirsa Tahsil, had been reduced to an uninhabited waste by the famine of 1783 and by the struggles of contending armies and predatory bands. With the pacification and political settlement of the district under British rule an immense stream of immigration from the surrounding Native States forthwith set in, and has continued, especially in Sirsa, to within recent years. It has however now ceased.

History during recent years.

Of late years the history of the district has been tranquil, and calls for little remark. Its most salient points have been the failures of crops to a greater or less extent that have occurred at intervals, and some of which have amounted to famine. These, however, form part of the economic history of the district, and are consequently dealt with in Chapter II

List of British District Officers since 1867.

The following is a list of the officers who have held charge of the district from 1867 to date :—

Name of District Officer	From	To
Colonel F. F. Forster	1867	1880
Mr. M Macauliffe	1880	1881
Major W. J. Parker	10-3-81	15-10-81
Mr. Ogilvie	16-10-81	8-9-83
Captain C. F. Massy	9-9-83	9-11-83
Mr. Ogilvie	10-11-83	27-8-85
Mr. A. H. Diack	28-8-85	10-10-85

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Name of District Officer.	From	To
Mr. Ogilvie	11-10-85	20-10-85
Colonel L. J. H. Grey, C. S. I.	21-10-85	10-3-86
Mr. F. C. Channing	11-3-86	30-7-86
Mr. M. W. Fenton	31-7-86	14-8-86
Lieutenant C. S. B. Martindale	15-8-86	18-8-86
Mr. A. Anderson	19-8-86	14-7-88
Mr. J. G. M. Rennie	15-7-88	12-10-88
Mr. A. Anderson	13-10-88	31-5-90
Lieutenant F. P. Young	1-6-90	22-7-90
Mr. A. Anderson	23-7-90	14-11-90
Captain C. G. Parsons	15-11-90	8-4-91
Mr. P. J. Fagan	9-4-91	23-7-91
Captain C. G Parsons	24-7-91	19-11-92
Mr. A. Anderson	20-11-92	8-3-93
Mr. A. E. Martineau	9-3-93	19-4-93
Mr. C. P. Thompson	20-4-93	16-4-94
K. Muhammad Aslam	17-4-94	14-3-96
Mr. C. H. Atkins	15-3-96	29-4-96
K. Muhammad Aslam	30-4-96	20-11-96
Major J. R. Dunlop Smith	21-11-96	6-10-97
Mr. P. D. Agnew	7-10-97	5-10-98
Mr. M. S. D. Butler	6-10-98	2-1-99
Mr. P. D. Agnew	3-1-99	28-3-99
Mr. R. Humphreys	29-3-99	31-8-00
S. Asghar Ali	1-9-00	25-11-00
Mr R. Humphreys	26-11-00	28-5-01
Mr. B. H. Bird	29-5-01	25-6-01
S. Asghar Ali	26-6-01	18-10-01
Mr. A. M. Stow	19-10-01	14-4-03
Mr. O. F. Lumsden	15-4-03	23-10-03
Mr. C. M. King	24-10-03	4-7-04
Mr. H. S. Williamson	5-7-04	18-8-04

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Population.

List of British District Officers since 1867.

Name of District Officer.	From	To
Mr. C. M. King	19-8-04	20-11-04
Mr. C. A. H. Townsend	21-11-04	25-6-05
Mr. A. Latifi	26-6-05	16-7-05
Mr. C. A. H. Townsend	17-7-05	25-1-06
Mr. G. C. L. Howell	26-4-06	27-11-06
Major A. C. Elliott	28-11-06	17-6-08
Mr. J. A. Ferguson	18-6-08	17-11-08
Major A. C. Elliott	18-11-08	7-4-09
Mr. J. A. Ferguson	8-4-09	19-4-09
Mr. A. A. McC. Mitchell	20-4-09	19-7-09
Mr. H. W. Emerson	20-7-09	26-10-09
Mr. H. D. Watson	27-10-09	1-7-10
S. Ali Hussain Khan	2-7-10	14-8-10
Mr. H. D. Watson	15-8-10	1-6-11
S. Sultan Asad Jan	2-6-11	19-6-11
Mr. M. V. Bhide	20-6-11	17-11-11
Mr. C. A. H. Townsend	18-11-11	20-4-13
Mr. C. F Usborne	20-4-13	To date.

D.—Population.

Increase in, and pressure of, population.

Table 10 of Part B shows that the district had a total population in 1911 of 804,889 persons, compared with 672,569 in 1881, 776,006 in 1891, and 781,717 in 1901. Each succeeding census shows thus an increase in population. How far the increase is due to immigration is discussed in the next paragraph. As is shown later the increase is found altogether in the Sirsa and Fatehabad Tahsils: the three eastern tahsils all had smaller populations in 1911 than in 1901.

The same table shows that the district has a density of total population on total area of 154·4 persons to the square mile. The pressure of rural population on the cutivated area is 170·5. This figure is of course very low compared with that of the average Punjab district. Looked at however from the point of view of productive

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Population.

Increase in, and pressure of population.

capacity, the district has as dense a population as it can support. Any further increase in population must be viewed with anxiety, unless it is the result of a large increase in the area irrigated.

Migration.

It was immigrants from Rajputana who flocked into this district in the years before 1868 and swelled so greatly the census figures of that year. That factor is no longer as powerful as it used to be. But immigration into the district exceeded emigration from it by some 20,000 souls according to the figures of the last census. See table 12 of Part B, and subsidiary Table III, on page 92 of the Provincial Census Report for 1911, Part I. The immigration was principally from Rajputana, Patiala, Jind and Rohtak: the emigration to Patiala, Ferozepore, Rohtak, and Central Punjab districts. The movement is obviously one towards the richer irrigated lands.

Temporary migrations to the Canal Colonies from the poorer parts frequently take place when the rains fail. These movements are all to the good. They relieve the local pressure, and provide labour where it is most wanted. But such emigrants nearly always return to their homes as soon as good rains fall in them.

The proportion of women migrating is higher than that of men. This is doubtless due to the Hindu custom of marrying outside the exogamous group and the native village.

Ages.

The following statement shows the age distribution per 10,000 persons of both sexes. Details are given in table 14 of Part B :—

Age of period.	Males.	Females.	Persons
Under 5	759	744	1,503
5 and under 10	646	557	1,203
10 „ „ 15	568	438	1,006
15 „ „ 20	601	423	1,024
20 „ „ 40	1,735	1,454	3,189
40 „ „ 60	873	706	1,579
60 and over	267	229	496

It will be seen that males outnumber females at all ages. In the whole district the excess amounts to no

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Population.

Ages.

less than 72,000. More male children are born than females : and another contributory cause is the hard lives the women lead, and the early age at which child-bearing commences.

Density by tahsils.

The population, both total and rural, and density of each tahsil, is shown in the accompanying table, the density being that of the rural population on the total area. The figures are those of 1911—

Tahsil.	Total population.	Rural population.	Pressure of rural population on square mile of total area.
Bhiwani	119,081	87,981	117
Hansi	167,963	153,387	192
Hissar	126,808	109,646	135
Fatehabad	199,934	199,934	169
Sirsa	191,103	176,474	107

Hansi, which is the richest, most irrigated, and most developed tahsil, has far the largest rural density. The comparatively high figure in Fatehabad, though it contains some very backward tracts, is due partly to the fact that the total population of the tahsil is rural : it contains no town of any sort and partly to the fact that there are some rich and populous Sikh villages in the north-western portion of the tahsil. In Hissar the comparatively low density is to be accounted for by the Hissar Cattle Farm, or Bir, as it is commonly called : it consists of some 67 square miles of land almost all uncultivated. If its area be deducted the density of rural population in this tahsil is 147 per square mile. The Bhiwani Tahsil with its light soil can support but a small population, and the same remark applies to Sirsa.

The 1911 census showed that the Bhiwani Tahsil had decreased in population in the preceding decade by over 5,000 persons. This decrease was in the main due to the poor crops of that period : to a less extent to plague.

In Hansi the decrease was over 10,000 souls, due almost entirely to plague which wrought special havoc in this rich tahsil. In Hissar the decrease was some 2,000 persons. for the same reason. Fatehabad showed an increase

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of 10,000: here plague has done but little harm. The increase however in Sirsa of over 32,000 souls is remarkable. To some extent it is not true, as the Sirsa cattle fair coincided with the census, and many residents of other districts, who had come to buy or sell cattle at the fair were consequently enumerated as inhabitants of Sirsa. But most of the increase is undoubtedly real. Plague has done less harm in Sirsa than in any of the other tahsils: the rainfall, and consequently the crops, have been better there than in the rest of the district: and consequently many of the peasants who left their homes in this tahsil during the bad years preceding 1901 for the newly irrigated lands of Fazilka and Ferozepore returned to their villages. Density by tahsils.

Birth statistics. The quinquennial average of births is 46·1 *per mille* of the population. Details are given in Table 2 of Part B. The figures are steadily rising, due to the greater prosperity of recent years, and the spread of canal irrigation. Musalmans appear to be considerably more prolific than Hindus. These figures compare favourably with those of the province as a whole in which the corresponding figure is 40·8: this is probably due, partly at any rate, to the fact that though plague has often caused much damage in the district, it has not committed the ravages for which it was responsible in the Central Punjab. Most of the people plague kills are at reproductive ages. The point is referred to again.

Death statistics. The quinquennial average of deaths is 41·0 *per mille* of the population—considerably less than the birth-rate. This figure compares favourably with a provincial average of 43·6. Here again plague is probably the determining factor. Female infantile mortality does not noticeably exceed the rate of similar mortality among males.

These birth and death figures show the district justifies its reputation as a healthy one.

Principal diseases. Fevers, generally speaking, cause the greatest mortality in the district, see Table III of Part B. It shows clearly the severe mortality caused by fever in 1908. Since then however the deaths from fevers seem to be decreasing.

Plague first appeared in the district in 1903. Since then it has shown itself with greater or less severity every year.

Between October 1904 and May 1905 the epidemic was particularly violent, and carried off no less than 16,762

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Principal diseases.

persons. It was in 1905 alone that the number of deaths from plague exceeded those due to fever. In 1910 another severe epidemic visited the district, killing 11,018 persons.

As pointed out earlier, plague does not commit the ravages here for which it is responsible in the Central Punjab: this may be attributed to the sparseness of the population and the dryness of the climate.

Cholera is occasionally imported from outside the district: and small-pox is always present to a greater or less extent. The greatest number of persons it has killed of late years was 1,379 in 1912. In some years however, as in 1909, when the number of small-pox deaths was only 47, the mortality from this disease is very slight.

The principal measures taken to cope with these diseases are the free issue of quinine to combat fever. The use of this drug as a cure for that malady is gradually becoming more understood by the people, though they do not yet properly appreciate its prophylactic qualities.

As for plague the measures adopted are the evacuation of infected houses, the trapping and destruction of rats, and inoculation. These measures however as yet are only accepted by the people to an inconsiderable extent. The evacuation of one house is of very little use if the inhabitants of those immediately adjoining it, which are also infected, decline to leave their homes. No decline in plague mortality can be expected until the people show themselves more active in combating that disease.

Civil condition.

The statistics as to civil condition are contained in Table 14 of Part B. Two important facts are proved, first that infant marriage is uncommon, and secondly, that the number of widows is very small compared with the number of persons married. The latter fact leads to the conclusion that widow re-marriage is very common in the district. This conclusion is confirmed by independent inquiries. The fact that women are less numerous than men has encouraged the practice of taking money for girls given in marriage. There are now very few classes of the community among which this practice is considered derogatory. In most cases the woman is a mere chattel. When yet a child she is betrothed and a fixed sum is paid to her father when this ceremony takes place. Later on she is married, and more money passes. When she attains the age of puberty the *muklawa* ceremony takes place, and she cohabits with her

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Civil condition.

husband. If her husband dies, the husband's nearest agnate has the right to marry her by the *karewa* form, and if he refrains from exercising this right, either because he is married himself or for any other reason, he sells the girl to some other person. The woman herself has absolutely no voice in any of these transactions. Wherever, she is she is treated as little better than a slave.

In her father's house she may have some love and affection bestowed on her, but in her husband's house she becomes the unpaid servant of all her husband's relatives. The most surprising thing about this system is the wonderful patience with which the women bear their lot. Now and again a wife will run away to her father's house if her husband beats her too frequently or makes her work too hard, but as the father, if he is an honest man, invariably returns his daughter to the husband, who does not hesitate to punish her for her escapade, this expedient is not often resorted to. It more frequently happens that a woman will run away with another man. This is not because she is immoral, but because the other man has promised her less work and fewer beatings than her husband gives her. Whenever such a case arises the injured husband always tries to get back the girl, but failing this he is quite content if he is paid the sum he gave for her; if he cannot get even this, he usually goes to law. He does not appear to be moved by any motives of honour or jealousy. He is merely annoyed because his chattel has been stolen. he would probably be equally vexed if a thief had raided his plough-oxen.

This peculiar relation between the sexes has produced the criminal known as the *barda-frosh*. This man usually entices away wives from their husbands by promising them jewels or a comfortable home, and when he has obtained possession of a woman, he does not scruple to sell her for what he can get. Sometimes he stipulates for jewels to be given to the girl, but as a rule, all he cares about is the money payment to himself. The profession of *barda-farosh* is a lucrative one, but it is not without its dangers, as there is always the risk of a prosecution, for kidnapping or abduction, and it is never certain what evidence the woman, whose evidence is usually all-important, will give in the case. If her new home is more comfortable than her husband's, and if she does not wish to return to her husband, her evidence will probably result in the

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triumphant discharge of the accused. If, however, she finds that in leaving her husband she has jumped from the frying-pan into the fire, she is just as capable of giving evidence which will cause the accused to be imprisoned for a long term.

These remarks apply in their entirety only to Jats and castes of like or lower standing. Among Rajputs women are, of course, very strictly secluded, and they do not work in the fields, though they have to look after all the internal household management.

Still even among the highest castes and among the most educated classes woman is looked on as a being far inferior to man, and little better than the absolute property of her husband.

Table 14 also shows (*a*) that Mohammadans are married at a later age than Hindus: but that (*b*) practically all of them marry. The same cannot be said of Hindus so far as males are concerned. Practically all women marry, of whatever religion.

There is a tendency among all religions for the age of marriage to rise.

Polygamy and Polyandry.

The figures given in the same table show that polygamy is far from prevalent, either among Hindus or Musalmans: and, as a matter of fact, polygamy is almost non-existent among the higher classes of Hindus, such as Brahmans and Banias, Kayasths and Khatris: among the lower tribes, such as Jats, Malis and Gujars, who practise *karewa* marriage, a plurality of wives is not uncommon.

Among Musalmans polygamy is slightly more prevalent, but it is not probable that the legal limit of four wives is often reached. Indeed most Musalman males are content with one wife.

Polyandry is practised very little in the district. But it is not uncommon among Jats and lower castes for a woman to be shared in common by several brothers, though she is recognised as the wife of only the eldest of them.

Urban population.

Table 10 of Part B shows that over 90 per cent. of the total population of the district live in villages. There are in the district only four towns containing over 10,000 inhabitants each: Bhiwani, Hissar, Sirsa and Hansi. Details as to their population are given in Table II. Nor are these towns progressing: the census of 1911 showed a smaller population in each of them than was found in 1901. The

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Urban population.

decrease is in the main due to plague, but to some extent to the development of new markets owing to the increasing network of railways both in the district and in the adjoining tracts. Further particulars will be found in Chapter IV, where each town is dealt with in detail.

Village population.

Villages are therefore all important in this district. Of these there are 966, lying about two-and-a-half miles from each other, with an average population of 722 souls each. This figure is an increase on the corresponding figure for 1901, and shows that the tendency now is not to found new villages but to add to those already existing. This is easily explained by the gradually increasing value of agricultural land, and by the difficulty experienced in many parts of the district in getting good drinking water.

House room.

As to whether the people are overcrowded or not in their houses in towns or villages, statistics do not help us much : the question depends so largely on the nature of the unit regarded as a home. So far as the figures go, the Census of 1911 showed fewer persons per house both in towns and villages than did the figures of 1901. Of this again plague is undoubtedly the most important factor. All that can be said definitely is that, in comparison with other districts, and taking into consideration the conditions under which the people live, there is no over-crowding in the ordinary town or the ordinary village of the district.

Occupations.

Almost three-quarters of the population of the district are engaged in agricultural operations, and in occupations auxiliary thereto, or are dependent for their means of subsistence upon persons so engaged. Excluding the persons in the service of the State and of Railways, almost all the remaining quarter earn their livelihood by supplying the wants of the agricultural population.

E.—Religions.

Population by religions.

Table 14 of Part B shows that, to merely enumerate the three most important of Indian religions, 67 per cent. of the total population of the district was found in 1911 to follow the Hindu religion, 27 per cent. the Muhammadan religion, and 4 per cent. that of the Sikhs. The proportion at previous enumerations of the people was approximately the same, though the followers of the Sikh religion have doubled in the last 30 years, an increase not approached by either of the other religions. The figures as

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Population by religions.

to the followers of the Hindu religion are of course not entirely correct. The definition embraces all persons who did not return themselves at the census in 1911 as Musalmans, Christians, Sikhs, or Zoroastrians. Among those classed as Hindus are nearly 124,000 Baurias, Churhas, Chamars, Dhanaks and Sansis. These persons are really out-castes from Hinduism, and, though they may in a few cases call themselves Hindus, they are denied the right to that title by all orthodox believers in the Hindu faith.

Hindus and their sects.

Hinduism in Hissar does not differ in any material particular from the standard type prevalent in the south-eastern districts of the Punjab. The ordinary Hindu peasant, though as a general rule, he returned himself, or was returned, at the census, as a Hindu, is entirely ignorant of the more esoteric doctrines of the religion which he professes. He of course knows the names of Ram, Vishnu, Krishna and Narayan, and habitually repeats them in and out of season, but the deities with which he is practically concerned are the godlings or local saints and heroes, and in their worship it might almost be said that any idea which he may have of belonging to a distinct religious body or organization disappears, for many of the godlings of the countryside are reverenced equally by Hindus and Musalmans. Beyond an occasional visit to the local *shiwala* or *thakurdwara*, the principal concrete shape in which the idea of being included within the pale of Hinduism enforces itself on the mind of the peasant is the obligation which he is under, as much perhaps a social as a religious one, of feeding the Brahmans on every available opportunity. Beneath all the superstition by which he is trammelled the average Hindu peasant preserves in his own mind the idea of a supreme being, whether he be called Allah, Narayan or Parmeshar. But neither this belief nor the mass of superstitions which do duty for his every day religion have probably the least effect on his rural life. For him morality and religion are completely divorced, religious observances being for the most part but a set of expedients to escape from the often undeserved wrath of a superior order of beings. The sanctions of his moral system are far more social than religious, and as his social horizon includes only his village or at most his tribe, to the same extent is the scope of his moral obligations limited. The Hindu of the village is by natural temperament far more than by religion inert and peace-loving, his one object being to be allowed to enjoy in quiet the fruits of patient toil and industry.

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The Hindu of the towns is, of course, slightly more acquainted with the inner doctrines of his religion, but viewed from a moral stand-point his position is much the same, if not lower, than that of the Hindu peasant.

The Hinduism of the rural tracts is far more a collection of the cults of national deities and local godlings (using local in a somewhat extended sense) than an organized system of theology; and the worship of the local godlings is a far more important element than that of the national deities. To the mind of the *zamindars* the former are much more nearly concerned with him and his affairs than the latter, who are far removed from him on the heights of the Hindu pantheon.

In a very large proportion of cases, the sect of rural Hindus who could not be obviously classed as belonging to any well-known definitely distinct religious body was entered at the census as belonging to the Sanatan Dharm; but it must not be supposed that five in a hundred of the persons whose sect was so returned had the least idea that they were members of the Sanatan Dharm, or wherein the latter differed from any other sect or religious body. Judged by the standard of orthodox Hinduism, the classification was probably not incorrect, but its result was to obscure completely the statistics relating to the real and every day religious belief of the mass of the people. The Hissar peasant is in no sense an orthodox Hindu. He feeds and venerates, though he does not respect, the Brahman, he knows of the existence and acknowledges the power of the great gods of the Hindu pantheon--Siva, Vishnu, the incarnate Krishna, &c.,—and occasionally worships them, especially Siva or Shibji, and Krishna or Thakurji. The temples of the former are very common in the Jat villages. and have been generally built as an act of *pun* by Banias. The ceremony of temple worship is somewhat as follows. About once in two months or oftener, if he is getting on in years and has times on his hands, the *zamindar*, after bathing in the village tank, proceeds to the village *shiwala* or *thakurdwara* and makes an offering (*charhawa*) to the diety, which is, of course, appropriated by the officiating priest or *pujari*. The worshipper then receives some Ganges water (*Ganga jal*), a supply of which is kept in the temple, and some leaves of the *tulsi* plant which will be growing in the enclosure; the *tulsi* leaves are dipped in the water and then applied by the worshipper to his forehead, and if Siva is the deity

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who is being worshipped, some of the water is poured over the *linga* or symbol of the god which is invariably found in his temple. The worshipper also makes obeisance (*dhonk marna*) before the idol of the deity. The act of worship is called *darsan* or viewing, and, as it occupies a considerable time, is not to be entered upon unless one has ample leisure. Of the more strictly orthodox, but inferior gods, perhaps Suraj Narayan is the one who most commonly receives adoration from the Hindu peasant. He is worshipped mostly on Sunday; the more pious keep a fast (*barat*) in his honour on that day, which consists in eating only one meal with one sort of grain and abstaining from salt.

But although Siva and Suraj Narayan are the two most important personages in the Hindu peasant's pantheon, they are too great for every day use. He lives as it were in an atmosphere charged with the spirits of departed saints, heroes, demons and others who are in a position to, and as a matter of fact do, exercise a beneficient or malevolent influence on the affairs of mankind, and it is from them that he selects those who are to be the recipients of his every day devotion. It is not perhaps so much the case that he worships them with fixed ceremonies as he does Siva and Suraj Narayan, but they are always, unconsciously almost, present to him as the beings who have the most immediate connection with his destinies.

The more common objects of worship of this class are the Bhumia or god of the homestead, and Sitla, the goddess of small-pox, who is worshipped mostly by women who mix sugar with water and distribute it to children at her shrine. Fire is also venerated by some who drop *ghi* into it. The *pipal* tree is worshipped at dawn after bathing; a *lota* of water is poured out at the foot of the trees and adoration made. Khetrpal is another deity who lives in the *pipal* tree: he is worshipped by women when their children are ill.

A *tirbaini* or combination of the *nim*, *pipal* and *bar* trees growing together is specially sacred, and to plant such a combination is an act of *pun*. The *kair* tree is also worshipped by women in the hopes of thereby getting a child.

The Bishnoi religion.

One of the important developments of Hinduism in this district is the Bishnoi sect, which is of Bagri or Marwari origin. The name Bishnoi is evidently derived from the prominence they give in their creed and worship to the god Vishnu, though they themselves say it is derived from the 29 (*Bis-nau*) articles of their creed as prescribed by

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The Bishnoi religion.

the founder of the sect. It is said that any member of the higher Hindu castes can become a Bishnoi, but in this district at least they are almost all Jat or Khati by tribe, and retain the language, dress and other characteristics of the Bagris; they try, however, to sink their tribe in their religion and give their caste as Bishnoi merely. The account they give of the founder of their sect is as follows:—At Pinpasar, a village south of Bikaner in the Jodhpur territory, there lived a Rajput Panwar, named Laut, who had attained the age of 60 years and had no son. One day a neighbour going out to sow his field met Laut, and, deeming it a bad omen to meet a childless man, turned back from his purpose. This cut Laut to the quick, and he went out to the jungle and bewailed his childlessness until evening, when a *fakir* appeared to him and told him that in nine months he should have a son, and, after showing his miraculous power by drawing milk from a calf, vanished from his sight. At the time named a child miraculously appeared in Laut's house, and was miraculously suckled by his wife Hansa. This happened in Sammat 1508 (A. D. 1451). For seven years the boy, who was an incarnation (*autar*) of Vishnu, played with his fellows, and then for 27 years he tended cattle, but all this time he spoke no word. His miraculous powers were shown in various ways, such as producing sweets from nothing for the delectation of his companions, and he became known as *Achambha* (the wonder), whence his name of Jhamba by which he is generally known. After 34 years a Brahman was sent for to get him to speak, and on his confessing his failure Jhambaji again showed his power by lighting a lamp by simply snapping his fingers, and uttered his first word. He then adopted the life of a teacher and went to reside on a sandhill some 30 miles south of Bikaner, where after 51 years he died and was buried instead of being burnt like an ordinary Hindu. He did not marry but devoted himself to the life of an ascetic teacher. His sayings (*sabd*) (to the number of 120) were written down by his disciples, and have been handed down in a book (*pothi*) which is written in the Nagri character, and in a Hindu dialect similar to Bagri, seemingly a Marwari dialect. The "twenty-nine" precepts given by him for the guidance of his followers are as follows:—

Tís din sutak—pánch roz ratwanti nárí

Será karo shanán—sil-santokh-suchh pyárí

Pání-bání-ídhní-itná lijyo chhán

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Dayá-dharm hirde dharo-garu batáí ján
Chorí-nindya-jhúth-barjya bád na kariyo koe
Amal-tamákú-bhang-líl dúr hí tyágo
Mad-más se dekhke dúr hí bhágo
Amar rakháo thát-bail tani ná báho
Amáshya barat-rúnkh lílo ná gháo
Hom jap samádh pújá-básh baikunthí páo
Untís dharm ki ákhri garu batáí soe
Páhal deo par chávya jisko nám Bishnoí hoe

which is thus interpreted :—" For thirty days after child-" birth and five days after a menstrual discharge a woman " must not cook food. Bathe in the morning. Commit not " adultery. Be content. Be abstemious and pure. Strain " your drinking-water. Be careful of your speech. Examine " your fuel in case any living creature be burnt with it. Show " pity to living creatures. Keep duty present to your mind " as the Teacher bade. Do not steal. Do not speak evil of " others. Do not tell lies. Never quarrel. Avoid opium, " tobacco, *bhang* and blue clothing. Flee from spirits and " flesh. See that your goats are kept alive (not sold to Musal-" mans who will kill them for food). Do not plough with " bullocks. Keep a fast on the day before the new moon " Do not cut green trees. Sacrifice with fire. Say prayers. " Meditate. Perform worship and attain heaven. And the " last of the twenty-nine duties prescribed by the Teacher— "Baptize your children, if you would be called a true Bishnoi."

Some of these precepts are not strictly obeyed; for instance, although ordinarily they allow no blue in their clothing, yet a Bishnoi, if he is a servant of the British Government, is allowed to wear a blue uniform; and Bishnois do use bullocks, though most of their farming is done with camels. They also are unusually quarrelsome and given to use bad language. But they abstain from tobacco, drugs, and spirits, and are noted for their regard for animal life which is such that not only will they not themselves kill any living creature, but they do their utmost to prevent others from doing so. Consequently their villages are generally swarming with antelope and other animals, and they forbid their Musalman neighbours to kill them and try to dissuade European sportsmen from interfering with them. It is regrettable that they do not equally abstain from taking human life: murders and riots resulting in murders are not uncommon in Bishnoi villages.

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They consider it a good deed to scatter grain (chiefly *bajra* and *moth*) to pigeons and other birds, and often have a large number of half-tame birds about their villages. The day before the new moon they observe as a Sabbath and fast-day, doing no work in the fields or in the house. They bathe and pray three times a day, in the morning, afternoon and in the evening, saying "Bishno Bishno," instead of the ordinary Hindu "Ram Ram." Their clothing is the same as that of other Bagris, except that their women do not allow the waist to be seen, and are fond of wearing black woollen clothing. They are more particular about ceremonial purity than ordinary Hindus are, and it is a common saying that if a Bishnoi's food is on the first of a string of 20 camels and a man of another caste touches the last camel of the string, the Bishnoi will consider his food defiled and throw it away. The ceremony of initiation (*pahal*) is as follows:—A number of representative Bishnois assemble and before them a Sadh or Bishnoi priest, after lighting a sacrificial fire (*hom*). instructs the novice in the duties of the faith. He then takes some water in a new earthen vessel, over which he prays in a set form (*Bishnogayatri*) stirring it the while with his string of beads (*mala*) and after asking the consent of the assembled Bishnois, he pours the water three times into the hands of the novice who drinks it off. The novice's scalp-lock (*choti*) is then cut off and his head shaved, for the Bishnois shave the whole head and do not leave a scalp-lock like the Hindus; but they allow the beard to grow, only shaving the chin on the father's death. Infant baptism is also practised, and 30 days after birth the child, whether boy or girl, is baptised by the priest (*sadh*) in much the same way as an adult; only the set form of prayor is different and the priest pours a few drops of water into the child's mouth, and gives the child's relatives each three handfuls of the consecrated water to drink; at the same time the barber clips off the child's hair. This baptismal ceremony also has the effect of purifying the house which has been made impure by the birth (*sutak*). The Bishnois intermarry among themselves only, and by a ceremony of their own, in which the circumambulation of the sacred fire, which is the binding ceremony among the Hindus generally, is omitted. They do not revere Brahmans, but have priests (*sadh*) of their own chosen from among the laity. They do not burn their dead, but bury them below the cattle-stall or in a place frequented by cattle, such as a cattle-pen. Bishnois go

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on pilgrimage to the place where Jhambaji is buried south of Bikaner, where there is a tomb (*mat*) over his remains and a temple (*mandir*) with regular attendants (*pujaris*). A festival takes place here every six months in Asauj and Phagan, when the pilgrims go to the sandhill on which Jhambaji lived and there light scarificial fires (*hom*) of *jandi* wood in vessels of stone and offer a burnt-offering of barley, *til*, *ghi* and sugar, at the same time muttering set prayers. They also make presents to the attendants of the temple and distribute *moth* and other grain for the peacocks and pigeons which live there in numbers. Should any one have committed an offence, such as having killed an animal, or sold a cow or goat to a Musalman, or allowed an animal to be killed when he could have prevented it, he is fined by the assembled Bishnois for the good of the temple. Another place of pilgrimage is a tomb called Chambola in the Jodhpur country, where a festival is held once a year in Chait. There the pilgrims bathe in the tank and help to deepen it, and sing and play musical instruments and scatter grain to peacocks and pigeons.

Sultanis.

Another Hindu sect is that of the Sultanis, or votaries of Sakhi Sarwar Sultan of Nigahaya, in the Dera Ghazi Khan District. He is extensively worshipped by Jats as well as by Musalmans and Sikhs. His followers will not eat the flesh of animals killed by *jhatka* or decapitation but only that killed in the usual manner by *hallal*. The saint has a shrine at Nangthala in the Hissar Tahsil. The offerings are taken by the guardians of the shrine who are called *pirahis* or *Bharais*. Images of the saint's tomb are to be found in the village, and offerings of sweetmeats, either 1¼ or 5¼ maunds, are made thereat.

Nanak-panthis.

Nanak-panthis are often regarded as a sub-division of the Sikhs, but are more properly a Hindu sect. They venerate Baba Nanak, the first Guru, and are supposed to follow his teachings. They differ from the true Sikhs, the followers of Gobind Singh, the tenth Guru, in shaving the head with the exception of the *choti*, in venerating Brahmans and using tobacco, and they differ from the ordinary Hindu only in being more lax in regard to caste rules and ceremonial observances. They are often called *Munna* or shaven Sikhs, in contradistinction to the *Pahuliya* or true Sikhs.

Sikhs.

The Sikhs of the district are confined entirely to the Sirsa Tahsil and the northern part of the Fatehabad Tahsil.

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Sikhs.

The true Sikhs are followers of the tenth Guru Gobind Singh and are distinguished by the five Kakkas : (1) the *kes* or long hair and unshaven head ; (*ii*) the *kachh* or short drawers in place of the *dhoti* of the Hindus and the *tahmat* of the Musalmans, (*iii*) the *kara* or iron bangle ; (*iv*) the *kanga* or comb, and (*v*) the *kard* or knife. They are initiated by *pahul*, or baptism and are hence called *pahulia*. The true Sikhs follow the Granth, venerate the cow perhaps even more than do the orthodox Hindus, are forbidden the use of tobacco, but are allowed to indulge in spirits and drugs.

They eat the flesh of animals killed by *jhatka* or decapitation. The true Sikhs of the district are not strict observers of the precepts of Gobind Singh. The *kes* is invariably worn, but the *dhoti* is often substituted for the *kachh* and the *kard*, *kara* and *kanga* are commonly discarded. They reverence the Brahmans to a certain extent, and have no particular objection to the killing of cows by their Musalman neighbours. Many of them smoke tobacco. The manly and stalwart Sikh contrasts strongly with his neighbours, the puny Bagri Jat and the lazy Pachada. He is far less trammeled by the web of caste restrictions than the Hindu, but it by no means follows that he will mingle with the lower castes.

In Sirsa the Sikh religion seems to be making some progress among the Bagri Jats, upon whom the example of their Sikh neighbours seems to be making an impression in matters other than religion.

Jains.

The Jains in point of wealth and education are a not unimportant class of the population, especially in the towns. Jainism is certainly a development of Hinduism. The Jains appear to revere the gods of the Hindu pantheon, but reject the divine origin of the Vedas. Their supreme deity is Nirankar, corresponding apparently to the Hindu Narain, but their immediate objects of worship and reverence are the 24 *arhats* or saints who have obtained final *nirvan* (*mukti*) with Nirankar. They do not appear to reverence or feed the Brahmans, but they have Sadhus or priests of their own, and their *pun*, or meritorious conduct, consists to a large extent in worshipping Nirankar and in feeding the Sadhus. They do not wear the *janeo* or sacred thread ; they have a certain amount of reverence for the cow, bathing is not considered any part of their worship, nor do they appear to reverence the *ling*, the symbol of Siva. Their scriptures consist of the 32 *Sutras* written by Mahavira, the last *arhat*. The

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leading principle of conduct inculcated by their religion is abstention, not alone from taking animal life but from causing harm of any kind to any living creature (*jio*).

Of the 24 *arhats* worshipped by the Jains. the most famous are Rikabdas, the first *arhat*, and Parasnath and Mahavir, the last two.

Jain sects.

Of the Jains there are two main sections, the Mandirpanthis and the Dhundiapanthis. The distinction between them consists in this, that Mandirpanthis worship images of the 24 *arhats* in temples, while the Dhundiapanthis worship no idols and have no temples. The present Mandirpanthis are the successors and representatives of the original Jains, while the Dhundiapanthis are a schismatic offshoot.

Arya Samaj.

A complete account of the Arya Samaj is to be found in recent Punjab Census Reports. A branch of the Samaj was established at Hissar in 1889, and a Mandir was built there in 1893. In 1899 an orphange was established at Bhiwani which has been the means of saving the lives of some 1,000 children. Handicrafts are taught there in addition to reading, writing, etc. The movement is flourishing, particularly in the Hansi Tahsil.

Musalmans and their sects.

Islam, looked at as a religious organization and as embodying a system of religious belief, presents itself to its followers in a much more definite and tangible shape than is the case with Hinduism, and, in so far as it does this, it would be expected to have a greater effect on the moral and social life of its adherents.

As a fact, the Musalman is a far more staunch defender of his faith and far less tolerant of adverse criticism than the Hindu. As often as not the Hindu *zamindar* when asked to explain points in his own professed religious belief will laugh with scarcely concealed incredulity in that belief, remarking that his religion is a *kacha* one, made only for the profit and advantage of the Brahman, but will generally end by saying that after all " Narayan is the only one." To the Musalman Islam is thus a far more living reality than is Hinduism to the Hindu, but its effects on morality are much the same. Without much reference to a religious standard the Musalman regulates his conduct by the standard of social morality existing around him. In many cases the social customs of the present have not been affected much by Muhammadanism. Those tribes who were originally Hindu and were converted whether forcibly or not

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to Islam, still retain their primitive social customs as to marriage, &c. But conversion to Muhammadanism has certainly had an effect on the character and temperament of the peasant which cannot be regarded as other than hurtful; in place of work carried on with contented thrift and industry, as in the case of the Hindu Jats, we find among the Musalman agriculturists a disinclination for hard labour at the plough, careless cultivation, prodigality and a finely marked propensity to appropriate other people's cattle.

There is little to be said in regard to Musalman sects as far as Hissar is concerned. The Musalmans of the district almost without exception belong to the Sunni section, and Shiahs are almost entirely absent. But although the orthodox sect is so predominant, it must not be supposed that the Musalman peasant is in any sense a strictly orthodox follower of the Prophet. A mosque, it is true, varying from a pretentious three-domed structure to a mud cottage with three mud pinnacles and three entrance doors, is to be found in most villages. A *fakir*, often of the Kureshi sect, is entertained by the village as a Mullah. He proclaims the *azan*, warms the water for the *wuzu* or ablution, teaches the village boys to read or repeat passages of the Kuran in Arabic and reads the *nikkah* at weddings. For these services he receives a share of grain at the harvest and fees at ceremonies. The mass of the population do not, however, often go near the mosque, and it is uncommon to see a peasant saying his prayers in his field at any of the prescribed times.

In spite of verbal admissions of the unity of Allah, the Musalman agriculturist is to no small extent affected by the superstitious reverence for local saints, heroes and demons which is so common among his Hindu neighbours, and, in spite of his being included within the fold of Islam, he still preserves almost intact the ancient customs of his tribe in regard to restrictions on marriage, rules of inheritance, &c. The ancestors of the mass of the present Musalman rural population of the district were coverted in all probability in the time of the Mughal Empire: as a general rule, if their statements are to be believed, of their own free will, but more probably in order to propitiate their rulers, and to save themselves from confiscation of property and other disabilities.

Religion of the menial castes.

The Chamars as a rule worship Ramdas, Rahdas or Rehdas, said to have been a Chamar, who became an ascetic (Bhagat) at Benares. Many of them appear to

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regard him as an ancestor. Another special object of veneration with them is Guga Pir, and his *jhanda* or pole, surrounded by a tuft of peacock's feathers, is often to be seen in the Chamars' quarter and is also carried in procession by Chamars in August and September. Chamars also worship Devi and Mata and reverence Guru Nanak, probably without any very definite idea as to who he was.

The Chamars have a special class of Brahmans who are called Chamarwa Brahmans or Sadhs. No other Brahmans will hold any intercourse with them, nor indeed are they generally regarded as Brahmans at all. The Chamars sometimes burn and sometimes bury their dead.

Chuhras.

The special object of worship of the Chuhras (sweepers), or lowest caste of Hindu, is Lalbeg or Lalguru, whom they regard as an incarnation of the deity. His shrine is to be seen in almost every village in the Chuhras' quarter, and consists of a mud platform (*chauntra* or *chabutra*) with a *ghara* sunk therein and a pole planted in it as a symbol. Some of the Chuhras also reverence Balmik, who they say was a *chela* or disciple of Lalguru or Lalbeg.

Village deities and saints.

As noticed above the worship of village deities and saints makes up the largest portion of the religious life of the peasants of the district. An account of some of the principal ones is given below :—

Perhaps the one most widely venerated is Guga Pir, the saint of the Bagar, whose votaries include both Hindus and Musalmans of all castes and tribes among the agricultural population of Hissar and the adjoining districts. Musalmans do not, perhaps, worship him, but at any rate they regard him as a fit object for reverence. The Bishnois are probably the only agriculturist caste who do not worship him.

An account of the saint is given at page 256 of volume I of Sir H. Elliot's Supplementary Glossary. The local tradition about him is as follows :—

Guga was a Chauhan Rajput of Garh Dadera in Bikaner. His father's name was Jeoji, his grandfather's Amarji and his mother's Bachal. She was a daughter of Kamarpal, Seroha Rajput of Sirsa. He was miraculously conceived by the intervention of Gorakhnath; Guga's famous horse was born in the same way. When Guga grew up he had a dispute about lands with his cousins Arjan and Surjan, sons of Kachal, sister of Bachal, who had also been miraculously

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born. The cousins wished for a share of Guga's possessions but Guga refused, and they then induced the King of Delhi to attack him. In the course of the struggle Guga killed his two nephews. His sister, their mother, refused ever to let him see her again. Guga left his country and wandered off; near Bahadara in Bikaner he wished that the earth might swallow him up; this could not be till he became a Musalman. He thereupon repeated the Musalman "Kalma" and the earth forthwith opened and swallowed him.

His symbol or standard is a pole with a tuft of peacock feathers at its summit (*jhanda, chhari*). This is carried about in Sawan and Bhadon by Chuhras begging for alms. In these two months fairs are held at his shrine in Bikaner, and a considerable part of the countryside turns out to be present at them.

Another very favourite object of veneration in this district is Shamji. Like that of many others of the rural deities his worship has been introduced into the district from the Native States of Rajputana. The account which local tradition gives of Shamji is as follows. Like Guga he was Chauhan Raja of Garh Dadera at the time of the war between the Pandavas and Kauravas. Krishna told the Pandavas that the Kaurawas would conquer them if Shamji joined the latter; thereupon Arjan and Krishna, disguised as Brahmans, went to Shamji and asked him to give them whatever they asked for. He was famous for his generosity and consented. They at once asked for his head, which he gave on condition that he should witness the struggle between Pandava and Kaurava. This was agreed to and Shamji's trunkless head, suspended on a pole, lived on and saw the battle. Shamji's shrine is at Katla in Jaipur. His worship is even more prevalent in Bikaner and Loharu than in this district. *Melas* are held at his shrine on the 12th Chet and 12th Asauj.

Ramdei is another saint of Rajputana and the Bagar whose worship is prevalent in the district. His father was a Tunwar Rajput, who went on a pilgrimage to Dwarka so slowly that it took him a century to accomplish. On reaching Dwarka he worshipped the image of Krishna, but, not satisfied with this, wished to make the god's personal acquaintance. He was told that Krishna lived in a tank, upon which he jumped in and obtained the interview which he sought. Krishna then expostulated with the man about the risk of drowning which he was incurring; this had,

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however, no effect, and he replied that he preferred drowning to leaving the god's presence, whereupon Krishna promised to give the man his heart's desire; he replied that he wanted a son like Krishna. The result was that Ramdei was born as an incarnation of Krishna. Ramdei's shrine is at Runicha in Bikaner. In the course of the year one blind person and one leper are said to be cured at the shrine; many are said to go there in the hope of being the favoured ones. Baniyas, Jats and Chamars often wear images of Ramdei suspended round the neck. There is a shrine of his at Rawatsar in Bikaner. He is a special deity of the Chamars and they take the offerings made at his shrine.

Bhairon or Khetrpal is a village deity, whose chief shrine is at Ahror near Rewari in the Gurgaon district. He is the chief object of worship with the Hindu Gujars of the district. Their tradition is that he was born of a virgin. Many of the Gujars of the district attend a great festival held in his honour at Ahror in the month of February.

The worship of the Bhumia, or presiding deity of the village site, is of course common, and his small masonry shrine with its domed roof is often seen within the village site.

In addition to the above, there are many purely local heroes or saints, whose worship is confined to one tribe or a few adjacent villages, such as Kalapir, who is said to have been a Sidhu Jat, and is now worshipped by the tribe. He has a shrine at Khot Kalan, a Sidhu Jat village in the Hansi Tahsil.

Another good instance of a tribal deity is that of Dahdada worshipped by the Lohan Jats. Lohan, the progenitor of the *got*, had four sons—Mela, Tula, Ula and Chula. Mela and Tula founded Narnaund, the chief settlement of Lohans in the district, and Ula founded Bhaini. and adjacent village. Chula lived at Narnaund as an ascetic and became a *bhagat* or worker of miracles, and was thus converted into a village godling. He is worshipped under the form of an oblong stone kept in a shrine at Narnaund. His Brahmans are Gaurs of the Indauria *got*. They are fed on the 11th Sudi of each month. He is also venerated by the distribution of ten *sers* of sweetmeats and the digging and carrying of 101 baskets of earth from his tank.

Superstitions.

The subject of superstitions is intimately connected and in fact merges, as shown above, in the entire religious

system of the Hindu. Religion and superstition are to a great extent the same thing in this case.

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Superstitions.

A few superstitions connected with agriculture may be noted here :—

Mangal (Tuesday) is a bad day for the commencement of ploughing (*halotia*) ; Wednesday, on the other hand, is an especially good day. During the first 15 days of Asauj the *sraddh* or ceremonies for the repose of the spirits of ancestors are celebrated. The period is called *kanagat* and it is considered unlucky to sow in that interval. On the day of *Sukhrant*, in the month Mah, no wells are worked, nor is any cart nor plough driven. The Brahmans are fed on that day, and cattle are better fed than ordinarily.

When cattle disease breaks out in a village a rope is stretched across the *palsa* (village gate), and an earthen saucer with a charm written on it is fixed to the middle of the rope through which are stuck wooden pegs. The cattle after being driven under it enjoy immunity from the disease.

When a well is being dug, a small shrine to Hanuman is erected near, in order to avert accidents during the construction, especially the sinking or dislocation of the well cylinder, and to ensure that the water shall be sweet.

The Hindus of Sirsa, as a precaution against theft of grain when stacked in the fields, trace a circle of ashes round the heap.

Odd numbers are considered unlucky. A woman must not mention her husband's name, nor should a man mention his wife's name. One should not mention one's father-in-law (*susra*), but should call him uncle. Should a Hindu be so unlucky as to kill a cow, he must take her tail to the Ganges, there to be purified at considerable expense, and on the way he bears the tail aloft tied to a stick in order that all may know that he is impure.

When a *pakka* house is being built the *mistri* suspends the figure of a parrot over the door ; this is supposed to bring good luck, and when it is first inhabited a string of *nim* leaves is tied over the doorway for the same reason.

Ecclesiastical Administration ; the Baptist Mission at Bhiwani.

Hissar falls within the Protestant Diocese of Lahore. There are churches at Hissar and Sirsa. The former is visited monthly by the Chaplain of Delhi, and the latter at the same intervals by the Chaplain of Ferozepore. At Sirsa there is also a Roman Catholic Chaplain. Of Chris-

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Ecclesiastical Administration: the Baptist at Bhiwani.

tian Missions, there are two in the district: the most important is the Zenana Baptist Mission at Bhiwani. Regarding it Miss Theobald, the Senior worker, writes as follows:—

"The mission began its work at Bhiwani in 1887. For over a year Miss I. M. Angus worked alone at a home in the city, with a staff of only two or three Indian women teachers. The English staff now includes two doctors, one nurse, and two general workers. All are ladies. In addition, the following native staff is employed: ten nurses, a hospital female evangelist, a children's nurse, and a male evangelist who is also pastor of the Church. The work falls into the following branches:—

(1) *The Church.*—This was organized in 1903 with twelve members. There are now forty-one communicants, and nineteen Christian children.

(2) *Evangelistic work.*—Between forty and fifty women are regularly taught in their homes in the city, and over forty villages round are visited for Gospel teaching.

Medical work commenced first in 1891 in the city in a native house which is now used as an out-patient dispensary with a total attendance in 1911 of 15,700. The present hospital, opened in 1899, has since been enlarged: the work is increasing daily. In-patients in 1911 numbered 951, some coming from great distances. The local Municipality contributes Rs. 400 per annum to the funds of the hospital.

Educational.—One day school for Hindu and Mohammadan girls is carried on in the city, with an average of thirty names on the register.

Orphanage.—Both boy and girl orphans are received and cared for from any age up to eight, when they are passed on to boarding schools in Delhi: in September 1912 there were three orphans in the home.

Finances.—Only a very small proportion of the expenses of the Mission are met by local contributions. The school is not now under Government inspection, and neither that nor the orphanage receives any municipal grants. Most of the expenses of the Mission are met by funds raised in England.

The attitude of the people has been friendly from the first."

As to the last point there is no doubt but that the excellent work done by the ladies of the Mission in times of famine and plague -- Miss Theobald was decorated with the Kaiser-i-Hind Medal in connection with the noble work she did in the famine of 1899-1900 and Miss Farrer has recently been given the same decoration for her medical work — has done much to win the goodwill of the people, not to use a stronger term. The medical work of these ladies has earned more than a merely local reputation.

An American Methodist Mission has recently been established at Hissar.

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The language or rather dialects of the district may be properly placed into three broad classes: the Hindi (Hindustani) dialect of dialects, the Bagri, and the Punjabi.

Hindustani includes Urdu, which is, of course, nowhere a rural dialect, but confined to the more educated classes in towns, and it is needless to dwell on its characteristics here.

Hindi.

The Hindi, in which is comprised a large portion of the dialects of the district, may be taken to mean the common speech of the peasantry of the south-eastern Punjab, the original standard type of which is or perhaps rather was, the Brij dialect of Mathra. It is, of course, not the case that the Hindi of the district conforms entirely to that standard, but it does so sufficiently to be differentiated thereby from the neighbouring Bagri and Punjabi dialects.

The most important characteristics of the rural Hindi are perhaps too well known to require detailed treatment here.

The boundaries of the tract in which a more or less pure Hindi is spoken in this district may probably be defined as follows, *viz.*, all that portion of the district south of a line drawn from Fatehabad to Tohana and east of a line through Fatehabad, Hissar and Kairu. This includes considerably more than half the area of the four southern tahsils of the district.

Across the northern boundary of this tract, we come to the Punjabi-speaking Pachhadas of the Nali tract, and to the north-west of Fatehabad lies the Sirsa Tahsil in which pure Hindi is practically unknown.

Bagri.

Across the western boundary of the Hindi-speaking tract we come to what may be regarded as debateable ground between Hindi and Bagri. There is no hard-and-fast line at which Hindi ends and Bagri begins. The change takes the form of an even broader pronunciation of the vowels than in Hindi, and then a gradual change in the vocabulary, but within the limits of tahsils of Fatehabad, Hissar and Bhiwani the change is so slight that it is doubtful whether it can be said that true Bagri is spoken anywhere in these tahsils. A considerable part of the debateable tract is held by Bagri immigrants, and the effect of the immigration has been to introduce a decided Hindi element into their Bagri rather than the reverse.

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True Bagri, as distinguished from Hindi, is probably spoken in the south-west of the Sirsa Tahsil.

Language—. Bagri.

The original or standard type of Bagri, the language of the Bagar, appears to be the dialect of Marwar or Jodhpur which is prevalent through Western Rajputana. It is sometimes said to be a dialect of Hindi, and this is true if Hindi is taken to mean the language of Northern India; in the sense however in which Hindi has been used above, the fact is not so much that Bagri is a dialect of Hindi as that Hindi and Bagri are sister dialects which fade away into each other at their point of junction.

Punjabi.

On crossing the northern boundary of the tract defined above we first meet with Punjabi among the Pachhadas of the Ghaggar valley; the same language is found all the way down the length of the valley into the Sirsa Tahsil, and nearly to the point where it crosses the Bikaner border. In the portion of the Sirsa Tahsil south of the Ghaggar valley, Bagri is the ordinary speech which changes to Punjabi on the north of the Ghaggar. Thus the Punjabi-speaking tract embraces the valley of the Ghaggar and the portion of the district to the north of it.

Pachhadi.

In Tahsil Fatehabad, Punjabi, as spoken by the Pachhadas, and Hindi are brought into contact, while in Sirsa this same form of Punjabi and the true Bagri meet each other. The Punjabi of the district may be divided into two dialects, Punjabi properly so called, the natural tongue of the Sikh Jat, and the speech of the Musalman Pachhada from the west, which is known as Pachhadi.

Both the real Punjabi and the Pachhadi are characterised by shortness of the vowels; but Pachhadi is distinguished from true Punjabi by the still greater prevalence of nasal sounds, and by slight admixture of Hindi and Bagri words. The true Punjabi is spoken by the Sikh Jats in the Sirsa Tahsil, north of the Ghaggar, in Budhlada, and by the colonies of Patiala Sikh Jats found here and there along the Ghaggar in the Fatehabad Tahsil. Pachhadi, is however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream.

Punjabi and Bagri are not different languages, but different dialects of what has been called the Western Gaudian group of the Indic Languages, both closely connected with Sanskrit. The most striking difference between the two dialects is perhaps the difference in accent and in

Language—Pachhadi.

the pronunciation of the vowels which makes the speech of a Jat from the Bagar sound so different from that of a Sikh Jat from the Malwa, even when the words they use are much the same. The vowel *a* especially is pronounced differently by the two classes; for instance, the Sikh calls himself Jat with the short *a* pronounced much like the English word "Jut," and the Bagri calls himself Ját, with the long *á* pronounced like the *a* in "far," or rather like the *a* in "saw," and so all through, the Punjabi shortens his *a's* as much as possible and the Bagri pronounces them as broadly as possible. The differences between the two may be summed up by saying that Bagri is distinguished by its broadness and coarseness, Punjabi by its sharpness, and Pachhadi by its nasal sound.

There is a great difference in the vocabulary of Punjabi and Bagri, many of the commonest objects being called totally different names. Indeed, there is an extraordinary variety of words within each dialect for the objects and operations of a peasant's every-day life, for domestic animals in all stages and conditions, for clothing of every kind, for utensils and implements, articles of food and ordinary operations in the house or in the field. Even the prepositions and conjunctions differ in the different dialects.

Others.

The Bawariyas have a dialect of their own which has sometimes been considered a sort of thieves' slang, kept up to facilitate their combination for purposes of crime; but the great mass of the Bawariyas in this district are not at all given to crime, and have no desire to conceal their dialect; moreover, it is spoken most commonly by the women and children while the men, at all events in their intercourse with their neighbours, speak in ordinary Bagri or Punjabi. It seems probable that it is simply the dialect of the country of their origin kept up by them in their wanderings.

The Nats, Sansis and some others of the wandering tribes also have dialects of their own.

The statistics showing the local distribution of tribes and castes are contained in Table 15 of Part B.

F.—Tribes, Castes and Leading Families.

Local distribution of tribes and castes.

The general distribution of tribes and castes may be briefly summarised thus. The eastern half of Bhiwani contains a large number of Hindu Rajput villages, while the rest is occupied by Jats who are Deswalis to the east

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Tribes, Castes and Leading Families.

Local distribution of tribes and castes.

and Bagris to the west, and also by a large number of Musalman Rajputs of the Jatu clan. Hansi Tahsil is almost wholly occupied by Jats, except for a group of Musalman Jatu Rajput villages to the south-west.

In Hissar Jats and Rajputs, the latter mostly Musalmans, are intermingled, but Jats predominate on the east side of the tahsil.

The southern half of the Fatehabad Tahsil is held by Jats for the most part, who are Deswalis on the east and Bagris on the west. North of the Jats we find Musalman Ranghars and north of them again, along the Ghaggar valley, Pachhadas, with some admixture of Sikh Jats from Patiala and of Musalman Dogars from the north.

In Sirsa the Bagri Jats are found alone to the south of the Ghaggar, the Pachhada along the Ghaggar and the Sikh Jats to the north of the Ghaggar in the Rohi tract. In this tract are also a few villages of Bagri Jats.

The limits of tribal territories as at present in existence are the result of a comparatively very recent colonization. In regard to the former inhabitants little is known and but little can be gathered from what we do know. The settlement of the Tunwar Rajputs from Delhi in this district is probably the earliest tribal movement of which we have any authentic record. They appear to have been followed by Chauhan Rajputs, who did not apparently however come in large numbers, or if they did, only made a temporary stay. The Jatu Rajputs, a younger branch of the Tunwar clan, entered the district from Rajputana after the expulsion of the clan from Delhi. The Punwar Rajputs made their appearance in the south-eastern corner of the district at an early date. Tradition says that they were allied by marriage with the Chauhans of Delhi, from whom they received a grant of territory round Kalanaur and Rohtak. Thence they found their way into this district where they came into conflict with the Jatus who stayed their further progress.

The predecessors of the present tribes of Deswali Jats appear to have advanced into the district from the south-east and many of their villages on the eastern border are very old.

The Sirsa Tahsil was doubtless the seat of a fairly advanced civilization in ancient times, but when the tract came under British rule, it was, and had been for a long time, an uninhabited waste, and there is practically no information available as to the former distribution of tribes in that part

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beyond the fact that the nondescript collection of tribes, now known as Pachhadas, have for ages led a wandering predatory life with their herds of cattle along the banks of the Ghaggar.

Local distribution of tribes and castes.

The four southern tahsils of the district thus present more or less definite traces of ancient tribal colonisation, but the limits of the ancient tribal territories have been greatly obliterated by the widespread desolation ensuing upon the famines and political disturbances which the district experienced before the establishment of British authority. It is from that epoch that the modern colonisation and development of the district dates.

Modern colonization.

That colonisation was in part a return of the former *inhabitants and partly an immigration of entirely new* tribes. Some of the larger and stronger village communities on the Ghaggar along the Western Jumna Canal and in the eastern portions of the modern tahsils of Hansi and Bhiwani managed, but with difficulty, to maintain their existence through all the troublous times which preceded British rule. Many of their inhabitants, it is true, threw up their land and fled, but the villages, as a whole, continued to exist as inhabited units. The smaller and weaker villages of course disappeared, the inhabitants either flying towards the districts on the east or else congregating for safety in the larger villages in their vicinity.

Bagri Jats.

With the restoration of law and order the former inhabitants in many cases returned to their lands and thus the rough features of the ancient tribal distribution were to some extent maintained, but at the same time a very large influx of Jat clans from the Bagar took place, and these form the present Bagri Jats of the district. They are of various *gots*, which will be noticed below. The Bagri Jats are confined, roughly speaking, to the western portion of the district. In Sirsa they are, with few exceptions, found only to the south of the Ghaggar stream; in Tahsils Fatehabad, Hissar and Bhiwani they are settled in a more or less well-defined strip along the western border. The Bagri Jats have not penetrated as proprietors into the east of the district, but they are often found there as tenants.

The fact is that at this point of junction it is very difficult to distinguish between the Bagri and the Deswali Jats, their language, manners and customs; these are so similar that it is only where the Jats of the eastern and western borders of the district are compared, that the differences between them become apparent.

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Sikh Jats.

While the Bagri Jats were advancing into the district from the west, the Sikh Jats of Patiala and the Malwa were pressing on from the north-east and occupying extensive areas of land in what are now the northern parts of the Sirsa and Fatehabad Tahsils.

Musalman Rajput tribes.

For generations previous to the modern colonisation of the Sirsa Tahsil, the tract had been the battle ground of wandering Musalman Rajput tribes, Bhattis, Joiyas and Wattus whose permanent homes, so far as they could be said to have been settled permanently anywhere, were, in the case of the two former, the territories to the west now included in the States of Bikaner and Jaisalmer, and in that of the latter, those along the bank of the Sutlej in the present district of Montgomery and Ferozepore. Upon the establishment of British supremacy large numbers of these tribes settled down in the present Sirsa Tahsil.

The nondescript class of Musalman tribes known as Pachhadas, who appear to have come in early times from the riverain tracts in the south-west of the Punjab to the valley of the Ghaggar, and there carried on a perpetual predatory warfare as wandering marauders, frequently penetrating far southward into Hissar, also had to abandon these migratory habits and settle down. Their occupations up to that time had been largely, if not entirely, pastoral, and so they continued for many years; they have, however, now for some time taken to less congenial agricultural pursuits, although they have by no means entirely abandoned their pastoral habits.

Noteworthy tribes.

The marginal table gives in alphabetical order the names of the most noteworthy tribes in the district, together with their numbers at the last census (of 1911).

Aheris	..	10,836	Julahas	..	3,002
Ahirs	..	9,470	Kumhars	..	31,947
Arains	..	5,748	Khatiks	..	2,232
Aroras	..	4,643	Lohars	..	10,243
Banias	..	56,496	Malis	..	12,384
Bawaryas	..	3,575	Mirasis	..	7,211
Bishnois	..	17,904	Mochis	..	3,115
Brahmans	..	40,386	Mughals	..	975
Chhimbas	..	8,033	Nais	..	13,237
Chamars	..	62,605	Pachhadas	..	32,381
Chuhras	..	27,197	Pathans	..	5,202
Dhanaks	..	21,297	Rajputs	..	80,941
Dhobis	..	2,694	Sansis	..	180
Dogars	..	6,898	Sayyads	..	3,363
Fakirs	..	6,979	Sheikhs	..	9,234
Gujars	..	11,162	Sunars	..	7,004
Jats	..	199,061	Tarkans	..	19,821
Jhinwars	..	2,647	Telis	..	13,163

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The Aheris, a vagrant tribe, present some points of interest. They are also called Naiks and Thoris, the former of which is an honorific term and the latter somewhat contemptuous. Aheris are divided into numerous *gots* with Rajput names, some of which are given below with the tracts whence the *gots* are said to have come; Bhattis from Jaisalmir, Rathor from Jodhpore and Bikaner, Kachwas from Jaipur. The Aheris claim Rajput origin, and say that they have sunk socially, hence their Rajput names. The Jaipuri Aheris do not intermarry with the Jodhpuris and Bikaneris, but the latter do intermarry among themselves.

Ahirs.

The Ahirs are properly a pastoral caste, their name being derived from Sanskrit Abhira, or "milkman." In this district they are now almost wholly agricultural. They are of the same social standing as the Jat and Gujar, who will eat and smoke with them. The west coast of India and Gujrat would appear to be their ancient homes, but they are also numerous in Behar and Gorakhpur, and at one time there was an Ahir dynasty in Nepal.

Arains.

According to their own tradition the Arains or Rains of the Ghaggar were originally Rajputs living near Uch on the Panjnad, near Multan; but some four centuries ago, when Sayyad Jallal-ud-din was ruler at Uch, their ancestors were overthrown by some powerful enemy from whom they escaped only by disguising themselves as market gardeners, the occupation followed by the Arains or Musalman Kambohs of the neighbourhood. The name Rain has stuck to them ever since, and they have taken to agriculture, but have not forgotten their Rajput descent. Their ancestors from Uch came and settled on the Ghaggar about Sirsa, and until the famine of 1816 Sambat (1759 A. D.), they heldthe whole of the Sotar or Ghaggar valley from Bhatner upwards to near Tohana, being at that time in possession of 117, or, according to some, of 360 villages. The famine of 1759 A.D. ruined many of them, and as the Mughal Empire decayed they became more amd more exposed to the predatory attacks of their neighbours, the Bhattis, and at last the famine of 1840 Sambat (1783 A. D.) broke them altogether, and drove most of them from the country to settle across the Jumna near Bareli and Rampur. The few who remained took refuge in Sirsa, Rania, Sikandarpur, Fatehabad and Ahrwan, and it was only when the country came under British rule that they ventured again to settle villages of their own. They deny connection with the Arains of the

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Tribes, Castes and Leading Families.
Noteworthy tribes—Arains.

Sutlej and the Punjab proper, and endeavour to maintain their exclusiveness by intermarrying only with Rains of the Ghaggar and of Bareli. It seems however probable that these Ghaggar Arains are an off-shoot of the Sutlej Arains (who again may be Musalman Kambohs), and that they came to this neighbourhood in comparatively recent times from Multan, and settled in considerable numbers in the Sotar valley about Sirsa and Rania, but were driven out by the famines of the last century and the raids of the Bhattis, and that the Bareli Arains, with whom they intermarry, are really emigrants from near Sirsa.

On the introduction of British rule, the remnants of the tribe, who had not lost their instincts of industry, took up land in the Sotar valley, where the tribe now owns, in whole or in part, some 20 villages. They speak of themselves, however, as "the 12 villages." Until very lately they were strictly endogamous, allowing intermarriage only with Arains of the 12 villages and their near relations of Bareli. The Arains in this district are, as a rule, middle-sized men with intelligent, pleasant features. Their dress and language are similar to those of the Sutlej Musalmans. They are very thrifty and industrious, and have been for generations devoted to agriculture, especially on irrigated land. On the Ghaggar the rice cultivation is either in their hands or has been learnt from them. Their villages pay a comparatively high assessment, but they are, on the whole, a prosperous community. Numbers of them take land as tenants in other villages, and they often carry goods long distances for hire in their large carts drawn by good bullocks. Their houses and villages are kept clean and tidy, many of them being tastefully built of *pakka* brick. They are unusually intelligent, and, upon the whole, further advanced in civilisation than any other tribe in the neighbourhood, but unfortunately rather given to quarrelling and litigation, though this may be due to the greater value and more complicated nature of their rights in their favourably situated and well-cultivated lands.

Aroras.

The Aroras claim to be of Khatri origin, and they follow some of the Khatri sub-divisions. The Khatris, however, reject the claim. They are divided into two main divisions, Utaradaui and Dakhana. There is no intermarriage between these sections, each division being endogamous, while each clan within each division is exogamous. The Aroras are practically confined to the Sirsa and Fatehabad

Tahsils, and appear to take the place of Banias in the villages where they are settled.

Noteworthy tribes—Banias.

The word Bania is from the Sanskrit *banij*, which simply means "a trader," and is more the name of a class or occupation than of a tribe. The Banias form by far the most important commerical caste in the district. They appear to trace their origin to Rajputana, and it seems not unlikely that their ancestors were the trading community among the inhabitants of Rajputana, while the Khatris and Aroras performed similar functions in the more northern and western portions of the Punjab. Inside the caste the three most important divisions are the Aggarwals, the Oswals, and the Mahesris, and these appear to be real tribal divisions, because none of these will intermarry, nor will the members of one division smoke or eat with the members of either of the other two.

Aggarwals.

Of the Aggarwal there are 17½ *gots*; each *got* is exogamous with all other *gots*. The traditional origin of the Aggarwals is as follows:—Raja Aggar Sen was a descendant of Rabrattan, a Rishi; he had 17 sons, and after his death his widow, at his wish, married them with the 17 daughters of a Rishi, whence sprang the 17 *gots* of the Aggarwals. Brahma is said to have given Rabrattan a magic grain which would procure its possessor whatever he wanted, and this came into the hands of the Aggarwals who thus became shop-keepers. Another tradition is that Tula Dass of Benares was a religious man, from whom was descended Raja Aggar Sen; the latter went as an ascetic to the Nilgiris and prayed that he might have issue. A Brahman took pity upon him and converted 17 tufts of the *Kusa* grass, which were growing in front of him, into 17 sons, and these were married to the 17 daughters of Raja Basakh Nag, the snake king; whence sprang the 17 *gots*. On one occasion a boy and girl of the Goyal *got* were married by mistake, and the mistake not having been discovered till the *phere* have been performed, the officiating Brahman made them into a new *got* called the "Gond" which is known as the half *got*. Aggarwals who lose caste are called "Dasa" Banias, while pure Aggarwals are called "Bissa."

The Aggarwals are said to have immigrated to this part and founded a town which they called Agroha after Raja Aggar Sen; it was subsequently attacked and destroyed by the Musalmans after which the Aggarwals dispersed to the south and east. The ruins of Agroha in this district

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Tribes, Castes and Leading Families.

Noteworthy tribes—Aggarwals.

certainly show that at one time it was a large and important city, and it is very likely that it was a wealthy and prosperous settlement of Banias from Eastern Rajputana, at the time that the Ghaggar was a perennial river and fertilized a far larger area than it does now. Unable to advance in face of the northern Khatris and Aroras they spread back in a south-easterly direction.

Oswals.

The Oswals trace their origin to Jodhpur. As stated above they appear to have no connection with Aggarwals; a possible explanation of their origin is that they were the trading classes of the western Rajputs of Marwar and Jodhpur, as the Aggarwals were of the eastern Rajputs.

Mahesris.

The Mahesri Banias claim to be descended from Rajputs, and have clans or *gots* with Rajput names. It is quite possible that this may be true and that they were Rajputs who took to commerce and so sank to the level of other Banias.

Nearly all the members of the Jain sect are to be found in one or other of the divisions of the Banias. All the Oswals, with very few, if any, exceptions, appear to be Jains of the Swetambara sect. Of the Aggarwals a few are Jains; all the Mahesris are Vaishnavas, none of them Jains.

The Bania of the district differs but little, if anything, from the standard type of his caste. He is probably the best abused person in native society, but with all his meanness and money-grubbing propensities he fulfils functions of the utmost importance, and without him the *zamindar* would often be in the direst distress.

Bawaryas.

The Bawaryas of this district are classed as a criminal tribe, and the adult males have all been registered. As a matter of fact, however, the Bawaryas do not appear to be more criminal than the other agricultural tribes of the district, and they are certainly not as criminal as the Pachhadas, Ranghars, and Gujars. Some of them are fond of a jungle life and given to wandering, living in wretched huts and feeding upon lizards, jackals, foxes and other jungle animals; but it is said they will not eat fish. Most of them are fair cultivators, and a few are employed as village watchman. The Bawaryas are seemingly an aboriginal tribe, being of a dark complexion and of inferior physique though resembling the Bagri Jats.

Bawaryas consider themselves good Hindus, and say that regular Brahmans officiate at their marriage ceremonies,

Noteworthy tribes—Bawaryas.

as for Jats and Banias. They ho d the cow sacred, and will not eat beef: they burn their dead, and send the ashes to the Ganges. They are said sometimes to admit men of other tribes to their fraternity, and an instance is given in which a Bania for love of a Bawarya woman became a Bawarya himself.

Bishnois.

The Bishnois are the followers of a particular form of Hinduism, the leading feature of which is the worship of Vishnu incarnated as Jhambaji. They are not a distinct tribe, but are made up of Jats, Khatis, Rajputs and Banias, but they always try to sink their tribe in their religion, and give their caste as Bishnoi merely. They retain the language, dress and other characteristics of the Bagris.

The first three classes appear to be confined mostly to Rajputana and the Bania Bishnois to Muradabad in the North-Western Provinces. The adoption of the *Bishnoi* religion does not appear to absolve the members of originally diverse tribes and castes from the prohibition as to intermarriage, and marriage outside the caste is, of course, forbidden. thus Bishnoi Jats and Bishnoi Khatis will not intermarry, and they in all cases retain the *gots* of their original tribes. They abstain entirely from meat, and are particularly careful of taking animal life in any form. They are forbidden the use of tabacco, and on the first and fifteenth day of each month no spinning or ploughing is allowed. Unlike other Hindus they cut off the *choti* or scalp lock and shave the whole head. The customs of the tribe connected with birth, marriage and death will be noticed later.

The Bishnois are thrifty, frugal and industrious. Agriculture is by no means their only resource, and they are ever ready to turn every chance of profit to advantage: the consequence is that they are probably in more comfortable circumstances than any other peasantry in the district. They are, however, of an overbearing and quarrelsome disposition, and somewhat addicted to litigation, which often takes the form of false criminal charges. They are as lax in the matter of truth as any tribe or caste in the district.

Brahmans.

The sections of the Brahman caste most commonly met with in the district are Gaur, Sarsut, Khandelwal, Dahima, Gujrati, Dakaut, Acharj, Chamarwa, and Pushkankar. Except in the case of the last, the above order represents the order of the different sections in social rank. The Gaurs are the highest, and among them are included most of the agricultural Brahmans. They say that they

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Tribes, Castes and Leading Families.

Noteworthy tribes—Brahmans.

came originally from Bengal, but it is much more likely that they came as *parohits* or family priests of the various immigrant agricultural tribes among whom they are settled. They are divided into so-called *gots* or *gotras*, but these appear to be religious rather than tribal divisions.

As usual the Gaurs are fed on the 13th day after death; they will not take offerings of black colour (*kala dan*), nor offerings on the occasion of an eclipse (*grahan ka dan*), nor those made on Saturday. Gaurs will take offerings from most agricultural tribes, and from Khatis, Nais, Lohars, Kumhars, Jogis and Bairagis, but not of course from Chuhras or Chamars.

The Sarsut Brahmans are probably the indigenous Brahmans of the Ghaggar and the tract north of it; they are of high caste, but apparently below the Gaurs, than whom they are less strict in observance of caste rules. The Gaurs neither eat, drink, nor intermarry with the Sarsuts.

The Khandelwal Brahmans appear to be little, if at all, below the Gaur and Sarsut in rank; in fact they state that they are a branch of the Gaurs, and this is not at all improbable.

They are fed on the 13th day after death and take neither black offerings nor *grahan-ka-dan*; this also applies to the Dahima Brahmans, who appear to be much on a level with the Khandelwals. It is said that the above four classes of Brahmans will eat in company, but not out of the same dish, nor smoke from the same pipe stem.

Gujrati Brahmans are inferior to the Gaur and Sarsut; they take "*grahan ka dan*" but not black offerings, and are fed on the 12th day after death, or before the Gaurs. Dakauts will take offerings on a Saturday (*sanichar ka dan*), at an eclipse, and also "*kala dan.*" The Acharj is the lowest of all the true Brahman sections; he receives offerings on the 11th day after death.

The Chamarwa Brahmans are probably not Brahmans at all; they are often called Chamarwa Sadhas, and officiate in the religious ceremonies of Chamars, Chuhras and other low castes, for whom Brahmans of higher castes will not perform such services.

Pushkankar Brahmans apparently come from near Ajmer; they are not included in the two great divisions of Brahmans, the Gaurs and the Daraurs, and they have no intercourse with either Gaurs or Dakauts. In Bikaner

they are said to have originally been Beldars who helped to excavate the Pushkar lake at Ajmer, and so became Brahmans.

Noteworthy tribes—Brahmans.

The great majority of the Gaurs and Sarsut Brahmans are not "*padhas*," *i.e.*, directly engaged in the discharge of religious functions, but have adopted agriculture as a profession; still their inherited instinct of superiority to the other castes around them makes them anything but good *zamindars*.

The Brahman, especially the Gaur, is, apart from his religious status, held in low estimation by the people at large, but, while fully alive to his unscrupulous rapacity, they still regard him with the superstitious reverence which is firmly based on the traditional belief of ages.

Chamars.

Chamars form the third largest caste in the district, but in social importance they rank only above the scavengers and Khatiks. The Chamars of this part are divided into four great sections called *Zats*, which do not intermarry. Their names are, respectively, Chandors. Meghwal, Jatya, and Chambar.

The Chamars of Hissar and Sirsa belong nearly all to the Chandor section, who will have nothing to do with the Jatya Chamars who belong to the neighbourhood of Delhi. The reason alleged is that the latter work the skins of camels and horses, which no Chandor Chamar will touch. He confines himself to the skins of buffaloes and cows which are clovenhoofed animals. The Meghwal are the Chamars of the Bagar, and they are again divided into two sub-sections, the Bambis and the Jatas, who do not intermarry. The Bambis are said to be the Chamars of the Rajputs and the Jatas those of the Jats. The Bambis are not uncommon in Hissar.

The term Chamar is evidently an occupational one and in no sense tribal; and the sub-divisions which have been given above are the true tribal castes. Each of the sub-divisions is again divided into *gots* or clans. Each sub-division is endogamous, and marriage is avoided in the usual four *gots*.

The primary occupation of the Chamars is leather work, but he does not tan; this is done by the Raigar and Khatik. In addition to his primary occupation, the Chamar weaves the common country cloth, performs *begar* labour for the village, receiving as remuneration the skins of the

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clovenhoofed cattle which die, and works as a permanent labourer in the *lanas* or agricultural partnerships, and also as a daily labourer at harvest time. He frequently cultivates land as a tenant. In the towns he and his women-folk work as labourers by the job, and are called *kulis*. The Chamars are almost entirely Hindus.

Chuhras.

The Chuhras or sweepers form the lowest of all the castes. Here, as elsewhere, the Chuhra is the village sweeper, and his is the only caste which will touch night soil. The Musalman Chuhras, of whom there are only a few, are called Dindar. In addition to sweeping, the Chuhra carries burdens, works as a labourer at harvest time, or is taken on as a permanent labourer by a *lana* or cultivating association. The Chuhra will eat the flesh of almost any animal, and receives the skins of animals which do not divide the hoof, such as horses and camels.

Dhanaks.

Dhanaks will not touch night-soil, and on this account are considered to be slightly superior to Chuhras. They are primarily scavengers, but in addition to this practise several other occupations. A considerable portion of the village weaving is done by them, and they are very frequently employed as the *daura* or village messengers. All evil tidings, such as the news of a death, are carried by them and not by the Nais. They also cultivate as tenants and work as field labourers.

Chhimba.

The Chhimba is properly a calico-printer, and stamps coloured patterns on the cotton fabrics of the country. Besides printing in colour he dyes in madder, but, as a rule, in no other colour. He is purely an artisan, never being a village menial except as a washerman, in which case he is usually classed as a Dhobi. As a rule, he only washes the clothes of villagers of the higher castes, because among Jats and castes of similar standing the women generally wash the clothes of the family.

Dogars.

The Dogars of the district are all Musalmans. They are confined almost entirely to that part of the Fatehabad Tahsil lying to the north of the Ghaggar and including the Budhlada *ilaqa*. There is, however, a considerable colony of them in the Hissar town.

Fakirs.

The term *fakir* includes persons of all tribes and religions who are devoted to a life of religious mendicancy. A few of the more important sects are noticed below.

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Tribes, Castes and Leading Families.

Noteworthy tribes—Byragis.

The Byragis are divided into four classes, *viz.*, the Nimawat, Ramanandi, Bishen Swami and Madhava Acharya, who are distinguished by special devotion to Krishna, Rama, Vishnu and Madho, respectively. The Byragis abstain from meat and spirits. They are allowed to marry; those who do so are called *gharbari*, while those who remain celibate are called *nagar*. The Byragis are generally *pujaris* of Vishnu, Krishna and Hanuman, but not of Siva. They are often called Swami, as a title of respect. The Ramanandis wear red and the Nimawats white *bhindis* in their *tilaks* or caste marks.

Gosains.

Gosains are a sub-division of the Sanyasi sect of *fakirs*. The founder of the Gosains was Shimbhu Acharj who had ten *chelas*, each of whom originated a separate section of the Gosains. The name of every member of each section ends in the same syllable such as *gir, puri, tirath, asram, asan, nath*. And the name is given by the *guru* to the *chela* at initiation. These sections are not different *gots*, but merely indicate that a particular Gosain is under a particular *guru*. They, however, have their *gots*. Gosains are both celibate and married. The latter are called *gharbari*, and they engage in agricultural and worldly occupations. Gosains marry only within their religious sections, *i.e.*, a *gir* may not marry a *puri* or *vice versâ*. The celibates are called *matdari* or *asandari*. The Gosain's house when inside a village is called *mat*, when on the outskirts *asan*. *Matdari* Gosains may engage in all worldly pursuits, but may not marry. The *matdari* Gosains are generally *pujaris* in the temples of Siwa (*Shiwalas*) and take the offerings made. The celibate Gosains who wander about begging are called "*abdut*." They are forbidden to beg at more than seven houses in one and the same place. The only vessel which they carry with them is the "*narial*" or cocoanut shell. They are only allowed to receive alms of cooked grain which they must immerse in water before eating; and they may not halt more then three days at any place except it be at a *tirath* or place of pilgrimage or in the rains.

Of the religious section mentioned above those most commonly found in the district are the *puris* or *giris*. The *guru* of the *puris* resides at Kharak, and that of the *giris* at Balak, both in this district. The Gosains are generally clad in garments coloured pink with *geru*.

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Tribes, Castes and Leading Families.
Noteworthy tribes—Dadupanthis.

Dadupanthis are a sect of *fakirs* distinct from Gosains. Their founder was one Dadujiv, a Brahman of Ahmedabad, who became a *fakir* and founded the sect some 350 years ago. His tomb is at Naraiya in Jaipur. The Dadupanthis worship Ishwar alone, and reverence the "*pushtaks*" or writings of Dadu. As a rule, they abstain from spirits and animal food and are celibates. They practise money lending, and are often wealthy. They avoid colours, and are generally dressed in white. There is a section of them called Utaradhi whose *guru* resides at Rattia in this district.

Jogis.

Jogis generally trace their descent to one Gorakhnath. In reality he appears to have been a *chela* of one Mohendra Nath Jogi. He was, however, a famous member of the sect, and it is generally regarded as having started with him.

Jogis appear to be celibate, and marriage involves exclusion from the caste. They abstain from flesh and spirits. Jogis are divided into two sections, the Kanphatte or ear-pierced Jogis, who have a hole bored in the ear and wear a glass ring in it, and the Augar, who do not pierce their ears, but wear a small wooden whistle called *nad* which they use before eating. Among themselves the word "Kanphatte" is not used; for it is substituted the term "Darshana." They appear specially to reverence Siva and worship him with the words "Sheo gorakh." They are often *pujaris* in the village *shiwalas*. There appear to be 12 *panths* or sub-divisions of the Jogis, said to have sprung, as usual, from the 12 *chelas* of Gorakhnath; they have names such as Aipanthi, Nathpanthi, Maipanthi, &c. The chief monasteries of the Kanphatte Jogis in this part of the country are at Bohur in Rohtak and Nohur near Bahadra in Bikaner. There is also a monastery, an offshoot of the former, at Busan in Bhiwani Tahsil; it contains a *shiwala* and the graves (*samadhs*) of several *gurus*. The Jogis are *pujaris* of the *shiwalas*, while the *chelas* wander about begging.

Gujars.

The Gujars have been identified by Cunningham with the Kushan or Yuchi or Tochari tribe of eastern Tartars. This tribe entered India about a century before Christ and about the middle of the 5th century A. D. there was a Gujar kingdom in south-western Rajputana. It is to Rajputana that the Hissar Gujars trace their origin. Most of them are Hindus. They are generally of good physique, but of poor moral character. They seem to devote

most of their energies to cattle keeping and cattle stealing and they are very bad cultivators.

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Tribes, Castes and Leading Families.
Noteworthy tribes—Jats.

By far the most important group of agricultural tribes in the district, socially and economically, if not politically, are the Jats. They comprise 25 per cent. of the population of the district, and may be divided roughly into four broad classes, thus :—

(*i*) The Deswali Jats of Hariana or the Des country, a tract which extends roughly over the eastern half of the four southern tahsils of the district.

(*ii*) The Bagri Jats who are immigrants from the Bagar country of Bikaner.

(*iii*) The Sikh Jats of Sirsa who, as already stated, have come from the Malwa country in the north and from Patiala.

(*iv*) Musalman Jats from the west who form a small part of the Pachhadas of the Ghaggar valley.

This classification is not tribal or religious. The Deswali and Bagri Jats are practically all Hindus, and social intercourse, and, as a general rule, intermarriage, takes place between Deswali and Bagri in the tract where they intermingle, but the Deswali of the eastern border differs markedly from the Bagri of Sirsa and the western border of the district.

The Bagri Jat, though a thrifty and industrious agriculturist, is of slighter physique and duller intellect than the Deswali who looks down upon him. This difference is not a racial one, but due probably to the harder conditions of life which prevail in the Bagar. The Deswali Jat, on the other hand, is a lusty specimen of humanity, a thrifty and excellent agriculturist, and far superior in every thing, except, perhaps, social rank, to the other agricultural tribes of the district.

There is another division of the Deswali and Bagri Jats, commonly recognised throughout the district, *viz.*, that into Shibgotra and Kasabgotra Jats. The Shibgotras are so named from the fact that their ancestor is traditionally said to have sprung from the matted hair of Siva. The Kasabgotra, on the other hand, claim that their forefathers were originally Rajputs, who took to agriculture and the remarriage of widows and so sank in the social scale. The Shibgotras, on the other hand, assert that they are *asul* Jats, and do not claim Rajput origin. There are said to

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Tribes, Castes and Leading Families.

Noteworthy tribes—Jats.

be 12 *gots* of Shibgotra Jats. The tradition as to their origin is as follows :—One Barh, a Shibgotra, made himself master of a large portion of Bikaner; he subsequently founded a town named Jhausal, and from his 12 sons sprang the 12 *gots* of the Shibgotras, of whom only three or four are to be found in this district. They do not intermarry with each other, but only with the Kasabgotra Jats. This difference of traditional origin may not improbably point to a real difference in descent, and the Shibgotras may have been originally non-Aryan aborigines, whose chief deity was Siva, and with whom the less militant tribes of the Aryan invaders intermarried, adopting at the same time to some extent their social customs and worship, thereby sinking to their social level and becoming Jats. This would also account for the prevalence of the worship of Siva among the Jats.

Principal tribes of Deswali and Bagri Jats.

The principal tribes of the Deswali and Bagri Jats to be found in the district are the following as returned in the census of 1911 :—

Bhainiwal	5,006
Chahil	14,247
Ghatwal	1,726
Jakhar	9,185
Man	1,302
Nain	2,344
Puniya	8,269
Sangwain	1,268
Dallal	2,492
Shoran	4,890
Godhara	7,895

Bhainiwals.

The Bhainiwal Jats are a Bagri tribe, but they claim to be Deswalis. They appear originally to have been Chauhan Rajputs of Sambhar in Rajputana, whence they spread into Bikaner and Sirsa, and thence in small numbers into Tahsils Fatehabad and Hissar.

Chahils.

The Chahils are one of the largest tribes in the Punjab, but comparatively few of them are to be found in this district. They are said to be descended from Raja Aggar Sen Surajbansi. According to another story their ancestor was a Punwar Rajput called Raja Rikh, who came from the Deccan. His son Birsi married a Jat woman, settled at Matti in the Malwa about the time of Akbar and founded the tribe.

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Tribes, Castes and Leading Families.

Principal tribes of Deswali and Bagri Jats—

Ghatwals.

The Ghatwals are a tribe of the Deswali Jats, also known as Malaks. They claim to be Siroha Rajputs, and to have come from Garh Gazni in Afghanistan. The Ghatwals state that they settled in Mohra in the Rohtak District, where they were under the heel of Rajputs to such a degree that their women had to wear nose-rings of straw. The Jats attacked and overcame the Kalanaur Rajputs in a dispute arising out of a marriage procession, but peace was made, and both parties settled down. Subsequently the Rajputs invited the Ghatwals to an entertainment and treacherously blew them up with gunpowder; one Ghatwal woman who was not present was the sole survivor. She happened to be in the fields at the time, and was found there with a Brahman of Depal, now in Hansi Tahsil, which also was the place where the woman's family lived. The Brahman conducted her in safety to her father's home at Depal. While refusing all reward he stipulated that the child with whom the woman was pregnant should be his *jajman*. The woman gave birth to two sons who founded the villages of Sultanpur and Umra, now in the Hansi Tahsil, and the Brahmans of Depal are to this day the *parohits*, or family priests, of the Ghatwal Jats of those villages.

Jakhars.

The Jakhars are Deswalis, and are said to be sprung from a Rajput tribe variously stated as Chauhan and Udha. An ancestor, Jaku, appears to have been settled in Rai Bagri in Bikaner, and thence removed to Jhajjar in Rohtak. It is related of him that a Raja of Dewarka had a large heavy bow and arrow made, and promised that whoever should lift it up should be raised in rank above a Raja. Jaku attempted, but failed, and for shame left his native country and settled in Bikaner. This story, puerile though it appears, is very possibly a mythical version of the true facts, *viz.*, that the Jakhars became Jats by degradation from the military caste of Rajputs. They take their name from their probably mythical ancestor, Jaku. They own the large village of Kheri Gangan in Hansi.

Another story is that they are descended from a Chauhan Rajput twenty generations back. He is said to have come from Bikaner, and his four sons are said to have founded the Gakhar, Sangwan, Piru, and Kadian Jats.

Mans.

The Man, Dallal and Deswali Jats are said to be descended from Man, Dille and Desal, the three sons of one Dhanna Rao of Silanthe in Rohtak by a Barguja Rajput woman. They are evidently closely connected, as they do not inter-

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marry. The Mans are found both among the Sikh Jats of Sirsa and the Deswali Jats of Hansi and Hissar.

Principal tribes of Deswali and Bagri Jats—

Mans.

The Man Sikh Jats of Sirsa give the following traditional account of their origin. They state that their ancestor Man, a Punwar Rajput, came from Garh Gazni and settled in Patiala in the time of a Raja Bhainipal. His descendants form the Man tribe, and are connected with the Sindhu Jats, who are descendants of Sindhu, one of the twelve sons of Man.

Nains.

The Nain Jats claim to be of Tunwar Rajput origin. If so, they came probably from the south-east from the direction of Delhi.

Puniyas.

The Puniyas belong to the Shibgotra section of the Jats, being descended, as they state, from Puniya, the eldest of the sons of Barh. They claim no Rajput origin.

Sangwans and Sheorans.

The Sangwan and Sheoran Jats are apparently closely connected, and have an identical tradition as to their origin. They say that their ancestors Sanga and Shora were Chauhan Rajputs of Sirsa; these Chauhans immigrated, the Singwan into Dadri where they held 40 villages and the Sheoran into Lobaru, with 75 villages. They settled down and married Jat women, and so became Jats.

Another account (see above) connects the Sangwans with the Jakhars.

Dallals.

The Dallals claim descent from a Rathor Rajput who settled in Rohtak and married a Bargujar woman some thirty generations back. By her he had four sons, from whom the Dallal, Deswal, Man and Sewag Jats have sprung and these four tribes do not intermarry: but compare the account of the origin of the Mans given above.

Sahrawats.

The Sahrawats claim to be descended from Sahra, a son or grandson of Raja Anangpal Tunwar.

Godaras.

The Godaras are a Shibgotra clan. and trace their descent from one Nimbuji, who founded a village near Bikaner. They have a tradition that as they could not agree on one of themselves to rule over them they asked the Raja of Jodhpur to let them have one of his younger sons to be their ruler. This request was granted, and they were given Bika in whose honour Bikanor was founded. It is said that even to this day the *tilak* is placed on a new Raja of Bikaner's forehead by a Godara Jat and not by the family priest. The Godara Jats are a prosperous clan, and own large areas in the Sirsa and Fatehabad Tahsils.

In addition to some of those mentioned above, such as the Chahils and Mans, the following are the principal Sikh Jat tribes to be found in the district:—

Sikh Jats.

Dhariwals	..	..	..	759
Gils	..	..	..	609
Sarais	..	..	..	2,309
Sindhus	..	..	..	5,129
Sidhu	..	..	..	591

Dhariwals.

The Dhariwals are almost entirely confined to the Sirsa and Fatehabad Tahsils. They state that they are sprung from Tunwar Rajputs by marriage with women of inferior tribes. They are numerous in Ferozepore and Patiala, where they trace their origin to Daranagar, which was apparently somewhere in the direction of Delhi.

Gils.

The Gil Jats are another Sirsa tribe; they trace their descent to a Raja Bhainipal, a Birah Rajput. They appear to have come originally from Bhatinda; whence they dispersed in the *chalisa* famine of Sambat 1840. In Ferozepore the tradition appears to be confined to the Wadan section of the Gils, and it is probably this section which had settled in Sirsa.

Sidhus.

The Sidhu Jats are closely connected by local tradition with the Hindu Bhatti Rajputs. It is said that the ancestor of these Rajputs, by name Bhatti, together with his brother Sunrija, came into this part of the country from the direction of Muthra. Risalu, a descendant of Bhatti, had two sons, Jaisal and Dusal, the former of whom was the ancestor of the Hindu Bhatti Rajputs. Dusal had a son, Junhar or Jaunra, who married wives of inferior castes by whom he had sons, from whom various tribes of Jats are sprung. The whole of the Sidhu tribe including the Barars are sprung from Batera, a son of Junhar, intermediate ancestors being Sidhu and Barar.

No doubt this legendary descent expresses what is the fact, *viz.*, that the Hindu Bhatti Rajputs and the Sidhu and Barar Sikh Jats are closely connected. But, as will be shown below in the case of Musalman Bhattis, who are also connected, the common ancestor came immediately, probably not from Muthra, but from the Upper Punjab.

Most of the Sidhus of this district call themselves Barars and insist on their near relationship with the founders of the Patiala, Nabha and Jind States.

Musalman Jats.

There are probably many Muhammadan Jats from the west intermingled with the so-called Pachhadas of the

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Musalman Jats.

Ghaggar, though most of them now claim to be Rajputs. There are also a few Musalman Bagri and Deswali Jats to be found in the district. They are commonly known as Mula (unfortunate) Jats. Their ancestors were apparently forcibly converted to Islam.

Jhinwars.

The Jhinwar (also called Kahar) is the carrier, waterman, fisherman, and basket-maker of the east of the Punjab. His social standing is, in one respect, high, for all will drink at his hands. He is also the common baker for the peasantry, the village oven being almost always in the hands of a Machhi for Muhammadans and of a Jhinwar for Hindus. The term Machhi is, as a rule, applied to, and is almost synonymous with, Musalman Jhinwar.

Julahas.

The Julahas or weavers are probably of aboriginal extraction and of the same stock as Chamars. The present position of the two castes is, however, widely dissimilar. The Julaha does not work in leather, he eats no carrion, he touches no carcases, and he is recognized both by Hindus and Musalmans as a fellow believer, and admitted to religious equality. The real fact seems to be that the word Julaha is the name of the highest occupation ordinarily open to the outcast section of the community, and that in process of time those who take to weaving drop their caste names and call themselves Julahas.

Khatiks.

Khatiks rank slightly above the Chuhras or scavengers, but are far below the Chamars. They are great keepers of pigs and poultry, which a Chamar will not keep. They also dye and tan leather.

Kumhars.

Kumhar is certainly more an occupational than a tribal term, and under it are included members of several distinct tribes. The Kumhars of the district are divided into the Mahar, Gola, Magrichi, Bidwati, Nagori, Bhandia, and other divisions; all these appear to be really different tribes and not separate clans of one and the same tribe or caste. The tribes all smoke and eat together, but will not intermarry. In Sirsa the Kumhars appear to be divided into Jodhpuria and Bikaneria or Desi. Several of the Kumhar tribes have abandoned pottery, and taken to agriculture as an occupation, and have thus risen in the social scale. In appearance the members of these tribes differ little from the Bagri Jats, and like the latter they are good cultivators.

Lohars.

Lohar is also an occupational term. The Hissar Lohars are divided into three main classes; first, there are the men of Jat or even Rajput origin who from poverty have taken

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Lohars.

to blacksmith's work and have become Lohars; second, men of the Suthar tribe who have a tradition that 12,000 of them were taken to Delhi by Akbar, and there forcibly circumcised and made to become blacksmiths. These men trace their origin to Sindh where, they say, they held land, and they are usually called Multani Lohars in contradistinction to men of the first class who are called Deswali. The Multani Lohars are sub-divided into two sections, the Barra and the Bhatti, who intermarry Third, Gadiya Lohars, so called from the cart of peculiar shape in which they carry about all their belongings in their wanderings from village to village. These people neither smoke, drink nor eat with other Lohars, and are far below them in social status. It is probable that they are an aboriginal tribe.

The Lohars, as a rule, confine themselves to blacksmith's work and are true village menials. Hardly any of them own land, but many have occupancy rights in small plots in their native villages.

Malis.

The Malis are exclusively Hindu. They are divided into four sections, *viz.*, Gola, Napabansi, Kachi, Machi, which are again sub-divided into various *gots*. There is no social intercourse among the sections, but the Golas, who appear to be highest of the four in social rank, say that they smoke and eat with Jats and Rajputs. The Malis practise *karewa* marriage; the elder brother cannot, however, marry the younger brother's widow.

The traditional origin of the Malis is as follows:—They were originally Kshatriyas; in order to escape the wrath of Paras Ram, while he was slaughtering the Kshatriyas, their ancestors in common with other Rajputs abandoned their social rank, and took to various callings; the Malis selected market gardening, which is still their tribal occupation. The Malis have probably no claim to Rajput descent.

Looking at the restrictions on social intercourse inside the tribe they would appear to be combination of various tribes of low and diverse social rank, who have probably immigrated from a south-eastern direction, and are now united by a common occupation.

Mirasis and Bhats.

The word Mirasi is derived from the Arabic *miras* or inheritance. The Mirasi is the genealogist of Jats and inferior agricultural tribes. It is his duty to attend at weddings and recite the history and praises of ancestors and the

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Mirasis and Bhats.

genealogy of the bridegroom. Besides this, he is also the musician and minstrel of the people. There is a lower class of Mirasi whose clients are people of impure castes. Although such Mirasis do not eat or drink with their clients, they are considered impure by other Mirsais who will not eat or drink with them. The Bhat is the genealogist of the Rajputs, and higher tribes, and also of some of the superior Jat tribes. The Bhats are probably descended from Brahmans. Both Mirasis and Bhats are hereditary servants of certain families, and the Mirasi is frequently called in to do the Bhat's work when the occasion is not of sufficient importance to summon the latter. The Mirasis are also known as Dums.

Mochis.

The term Mochi as used in this district means the skilled worker in tanned leather as opposed to the Chamar or tanner. Mochis are usually only found in the towns and large villages.

Mughals.

The Mughals are not numerous in this district. They are to be found chiefly in the towns of Hansi, Hissar and Sirsa, and most of them are either in Government service or have relatives in Government service. There is a notable family of Mughals at Hansi who have considerable property in land there. The Mughals have been notified as an agricultural tribe.

Nais.

The Nai or Hajjam is the barber of the country, and may often be seen shaving his customers in the open air. He is also greatly in request at all domestic ceremonies, such as circumcision, betrothal and marriage. He often, along with, or in place of. the family Brahman, goes on formal deputation to arrange the nuptials of his clients, and he is also the bearer of messages from village to village, such as news of weddings and other auspicious events. All ill tidings are, however, borne by Chuhras and not by Nais. The Nai is one of the menials of the village community.

Pachhadas.

The term Pachhada is applied collectively to the miscellaneous Musalman tribes who inhabit the Ghaggar valley and villages adjacent thereto in the Sirsa and Fatehabad Tahsils. The word is derived apparently from "*pachham,*" meaning west, and has been bestowed on these people because they have within comparatively recent times migrated into the country from the west. The name "Rath," meaning "hard," "cruel," "violent," is also applied to these same people because of their supposed characteristics. Neither the name Pachhada, nor the name Rath is

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Pachhadas.

used by these people when speaking of themselves, unless, indeed, the person who calls himself a Pachhada is a man of low caste such as a Mochi or a Lohar, in which case the name Pachhada is used to conceal the real caste. The majority of the persons called Pachhadas claim to be Rajputs, and when asked their caste usually answer "Pachhada *sadaunde*," "they call us Pachhadas." When asked to say what his real caste or tribe is he will answer "Wattu" or "Jova" or "Kharal" or "Bhaneke" or give some other tribal name. It would seem, therefore, that the names Pachhada and Rath are used in much the same way as the name Ranghar. The Ranghars, however, are all of undoubted Rajput origin, while the claim of Pachhadas to be considered Rajputs in most cases rests on very weak foundations.

Besides the Wattu and Joya tribes, which will be noticed later on, the term Pachhada is used to designate the following principal tribes, namely:—

(*i*) *Sohus.*—These men claim to be Chauhan Rajputs, but the traditions as to their origin appear to be various. The Sohus of Bhirrana, the head-quarters of the clan, state that their ancestors came some eight generations ago from Rawalpindi, under a leader named Jatu, *viâ* Bhatner and Rania, to Bhirrana: Jatu returned to Rawalpindi, while Lal, his son, remained as leader, and he is regarded as the founder of the present Sohu clan.

Another version is that the Sohus are Chauhans who came *viâ* Delhi from Jilopattan near Jaipore, and settled on the Ravi, whence they again migrated to Sirsa. On the whole, the tradition as to Rajput origin is too hazy to allow of it being regarded as satisfactorily established.

(*ii*) *Sukheras.*—These men claim to be descended from the Tunwar Rajputs of Bahuna. Thirpal, a Tunwar of that place, married a Jatni, and was in consequence outcasted. Thirpal is said to have settled in Basti Bhiman near Fatehabad, and his descendants subsequently spread into Sirsa and as far as Abohar. They were, however, driven back

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Pachhadas.

again and settled in Begar; it and Basi Bhiman are their chief villages. They take their name from Sukha, an alleged son of Thirpal. They intermarry with Wattus, but will not give their daughters to other Pachhadas though they will take their wives from among them.

(iii) *Hinjraons.*—This clan claims descent from the Siroha Rajputs, and is said to have migrated from the banks of the Ravi into this district. Their principal village is Hinjraon in the Fatehabad Tahsil. They intermarry with Sohus.

(iv) *Chotias* or *Bhanekas.*—These say that they were originally Chauhan Rajputs, but they appear in reality to be Dandiwal Jats, who were converted to Islam a few generations ago. The Dandiwals themselves claim to have been originally Chauhans, and state that they emigrated from Delhi *viâ* Jaisalmer to Sirsa.

The Pachhadas have obtained a very bad name throughout the district as cattle theives. They are very bad agriculturists, being lazy and indolent to a degree, and quite improvident.

Pathans.

The Pathans of this district are for the most part descendants of the military settlers who were established in the district about the beginning of the last century. They have no political importance in the district, and their numbers are probably swelled by the inclusion of many persons who prefer the title Pathan to that of their own castes. Most of the Pathan settlers have come into the district from Rohilkhand.

Rajputs.

The Rajputs are in point of numbers the next largest group of tribes after the Jats. They comprise 10 per cent. of the population of the district; 81 per cent. of them are Musalmans and the rest Hindus. Politically speaking, they have been of more importance in the history of the district than the Jats, and though their importance is fast waning, they are still commonly held to be of higher social rank than all other agricultural tribes.

The Rajput of the district retains, but not perhaps in undiminished vigour, the military instincts of his ancestors:

Rajputs.

beyond this not much can be said in his favour. He is generally a lazy and very inefficient agriculturist, very often up to the ears in debt, but withal extravagant and fond of litigation, especially those who are Hindus. He still retains his pride of birth, which leads him to look down on the far more worthy Jat, who is immeasurably his superior in industry and its reward, easy circumstances. Above all, the Musalman Rajput or Ranghar has an innate instinct for cattle-lifting, and has reduced this pursuit from a romantic pastime to a science.

The following are the principal Rajput tribes to be found in the district :—

Bhatti	..	..	..	7,126
Chauhan	..	..	..	13,347
Jatu	..	..	..	14,917
Joia	..	..	..	4,795
Punwar	..	..	..	7,340
Ragho	..	..	..	1,676
Rathor	..	..	..	1,411
Tunwar	..	..	..	1,237
Wattu	..	..	..	2,849

Bhattis.

The Bhattis were at one time perhaps the most important Rajput tribe in the district. They are almost entirely Musalmans. Like the Hindu Bhatti Rajputs, they are closely connected with the Sidhu Sikh Jats. Tradition has it that the Sidhu Barars are descended from Batera, a son of Raja Junhar, as has been stated before in connection with the Sidhu Jats, and that the Musalman Bhattis are descended from Achal, another son of Junhar or Jaunra, through a latter descendant, Barsi, who extended the Bhatti dominion from the south to Bhatner which the Bhattis held till they were expelled in the present century by the Rathor Raja of Bikaner. The Bhattis subsequently became the dominant power in the tract corresponding to the present Sirsa Tahsil and the northern part of Tahsil Fatehabad, to such a degree indeed that up to the time of the Mutiny the tract was known as Bhattiana. They are now to be found principally along the Ghaggar valley as far as Bhatner.

The head-quarters of the Bhattis are, or were, at Bhatner, now in Bikaner territory. Barsi, a Bhatti, is said to have seized it in 1285 A. D. Whether or no this fort took its name from the Bhatti tribes is a moot point. Native tradition says that the name originally was Bharatner, and that it was founded by one Raja Bharat. The only reason for preferring to accept this derivation rather than the more

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Bhattis.

obvious derivation from the Bhattis, is, that it is less likely to have been invented. However this may be, there is no doubt that the first Bhatti chieftain who established himself at Bhatner was Barsi. The story is that the fort had been neglected for many years, had fallen to ruin, and was in the hands of some Jat marauders. At length in the reign of Nasir-ud-din Mahmud (1246—1266) it was restored, as a a barrier to the inroads of Afghan and other invaders; the fort of Bhatinda, 40 miles to the north-east, and now in Patiala territory, being restored at the same time. At this period Zangez Khan was in charge of the Suba of Lahore. He was assassinated by order of Ghayas-ud-din Balban, who succeeded Nasur-ud-din on the throne of Delhi; and it was in the confusion that followed that Barsi succeeded in occupying the fort of Bhatner. The fate of Barsi is variously narrated. Sir Henry Elliot's Glossary relates that the son of Barsi was, after his father's death, compelled to sustain three several attacks of the Muhammadans, and on the third occasion was reduced to such straits as to be obliged to consent to conversion as the condition of retaining his conquest. On the other hand, Munshi Amin Chand, a former Settlement Officer of the district, relates most circumstantially that Barsi held the fort till 1331, when a force being sent against him from Delhi, his sons took part against him and caused him to be assassinated. One of these sons, by name Bhairu, curried favour by becoming Musalman, and was left in charge of the fort. Bhairu's descendants for four generations continued to hold Bhatner, but at last Fateh Khan, the reigning chief, becoming turbulent, was expelled by a force sent for his reduction by Bahlol Lodi, whose reign commenced in 1450. The Bhatti rule at Bhatner thus lasted for about 160 years.

Fateh Khan, after his expulsion, retired in the direction of Sirsa, and he took himself to agricultural pursuits; nor do his descendants again emerge into notice until the reign of the Emperor Muhammad Shah (1719—1748). In this reign Shahbad Khan, Nazim of Hariana, married a daughter of Muhammad Hasan Khan, and procured the grant of certain estates to his father-in-law. Hasan Khan was succeeded by his son, Muhammad Amir Khan, and this chief in turn, gaining influence by marrying a daughter to the celebrated Najib-ud-daula, procured the title of Nawab, and was appointed Nazim of Hariana. This was a time of disaster for Hariana, what with the incursions of

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the Sikhs from abroad, and the internal fights and forays of the Bhattis and other wild tribes, the whole country was devastated until, it is said, only eight inhabited villages existed between Hissar and Sirsa. Nawab Amin Khan died some year sbefore the English conquest of the Mahrattas in 1803, and was succeeded by his two sons—the Nawab Kamar-ud-din and Khan Bahadur Khan. After a while these brothers divided the Bhatti territory ; Fatehabad fell to Khan Bahadur Khan and Sirsa and Rania to Kamar-ud-din. The latter died not long after the separation, and was succeeded by his son, Nawab Zabta Khan. The Bhatti chiefs, though nominally becoming subjects of the English Government in 1803, in fact maintained their independence for several years ; Khan Bahadur Khan was the first to fall, his territory being confiscated in 1810. He afterwards obtained a life pension of Rs. 1,000 per month and some representatives of his family, who still reside at the village of Majra, are recorded as proprietors of two or three villages. Nawab Zabta Khan, by a timely submission, escaped punishment in 1810. His turn, however, came in 1818, when, as has been already related, his estates were confiscated. A pension of Rs. 1,000 per month was granted to him for life, which he held until 1827, when it descended, reduced to Rs. 500, to his son, Ghulam Farid Khan. Ghulam Farid died at Rania in 1847, and his pension was divided : Rs. 200 per month was given to his son, Nur Samad Khan, and the remainder to other members of the family. In the mutiny of 1857, however, the spirit of the Bhatti blazed up. Nur Samad Khan proclaimed himself independent ; plundered Sirsa, and made incursions in various directions. After the suppression of the mutiny he, together with his uncle, Gauhar Ali Khan, was apprehended. Both were tried and hanged, all the family pension, with the exception of life stipends to the wife and mother of Nur Samad Khan, being finally confiscated.

The Bhattis of the present day are almost all Muhammadans. The date of their conversion is differently attributed to the reign of Akbar and the time of Taimur. The most probable epoch, however, of the change is the conquest of Bhatner in the time of Barsi at the end of the 13th century, as it is clear that either Barsi himself or his son, Bhairu, accepted the creed of Islam as the price of retaining Bhatner.

Chauhans.

The Chauhan is one of the Agnikula tribes, and also, one of the thirty-six royal families. Tod calls them the

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Chauhans.

most valiant of the Hindu race, and to them belonged the last Hindu ruler of Hindustan. Before the seat of their power was moved to Delhi, Ajmer and Sambhar in Jaipur seem to have been their home. After their ejectment from Delhi they are said to have crossed the Jumna to Sambhal in Muradabad. Chauhan being the most famous name in Rajput annals, many people who have no title to it have shown themselves as Chauhan. The ascendancy of the tribe in this district does not appear to have been permanent, and the true Chauhans to be found here now have drifted in from time to time. They may be divided into two branches, the Nimrana Chauhan, and those of Sidhmukh, or as they call themselves the "Barah Thal" Chauhans.

The Nimranas are the descendants of the Raja Sangat, great grandson of Chahir Deo, the brother of Pirthi Raj. They again are divided into two clans, the Raths and the Bagautas, the former being apparently the older branch. The Raths of the district trace their origin to Jatusana and the Bagautas to Khatauli, both in the Gurgaon District.

The Bara Thal Chauhans appear to have had a settlement of "twelve villages" near Sidhmukh in Bikaner, not far from the shrine of the famous Chauhan warrior, Guga, and to have immigrated thence into this district.

Jatus.

The Jatus appear to be a branch of the Tunwar tribe, and their traditional origin is somewhat as follows :—

On the establishment of the Chauhan ascendancy in the Tunwar kingdom of Delhi under the great Chauhan Bisaldeo, the Tunwars immigrated from Delhi to Jilopattan in the Sheikhwati country, north of Jaipur. Dul Ram, a son or descendant of Anangpal, reigned there, and his son Jairat extended the Tunwar dominion to Bagor in Jaipur. The present reigning family of Jilopattan are Tunwars and the tract is called Tunwarvati or the country of Tunwars. By a Sankla Rajput woman Jairat had a son Jatu, so called, because he had hairs (*jata*) on him at the time of his birth. Jatu subsequently emigrated to Sirsa where he married Palat Devi, the daughter of Kanwarpal, Siroja Rajput, the Raja of that part. Another daughter of this Raja is said to have been the mother of the famous Guga Pir, who was originally a Chauhan. Kanwarpal made over the Hansi *ilaka* to his son-in-law, and the latter summoned his two brothers, Raghu and Satraola, from Jilopattan to share the tract with him. It was divided into three *tappas* or sub-divisions called after the names of three brothers which are still well known among the peasantry.

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Jatus.

Jatu had two sons, Sadh and Harpal, and according to an ancient saying, Sadh founded the present village of Rajli, and Harpal that of Gurana. It was about this time that the Chauhan, Rai Pithaura (Pirthi Raj), fell before the invading Musalmans under Muhammad Gauri, and Jatus, seizing their opportunity, widely extended their power over *parganas* Agroha, Hansi, Hissar and Bhiwani. One Amrata seized 40 villages in Kanaud *ilaka,* and it is to this day the proud boast of the Jatu that his ancestors once ruled over 1,440 *kheras* or villages.

Raghu and Satraola Rajputs, traditionally descended from the brothers of Jatu, are also found in the district. That the tribal connection of the Jatus, Raghus, and Satraolas is close is shown by the fact that these tribes do not intermarry.

Joiyas.

The Joiya Rajputs are confined almost entirely to Sirsa. Tradition states that they are descended in the female line from Seja or Sumija, who is said to have accompanied Bhatti, the common ancestor of the Hindu Bhattis, Musalman Bhattis, and Sikh Sidhus in his immigration from Mathaura. As in the case of the Bhattis this probably means that the Joiyas are an off-shoot of the *Yadu* race who separated off after the return of that race to India. The Joiyas of the district are all Musalmans.

Punwars.

According to local tradition the Punwars emigrated from either Jilopattan or Daranagari and intermarried with the Chauhans of Delhi, who gave them a grant of villages round Rohtak and Kalanaur. This brought them into contact with the expanding Jatus, and a severe struggle ensued, which was stopped by a rough demarcation of their respective territories, a sand-hill between Meham and Bhiwani being fixed upon as the boundary.

Raghus.

Of the Raghus an account has been given under the Jatus.

Rathors.

The Rathors are one of the 36 royal races, and solar Rajputs. Their old seat was Kanauj, but their more modern dynasties are to be found in Marwar and Bikaner. They are not numerous in this district.

Tunwars.

The Tunwars are a sub division of Jadubansis, but are usually reckoned as one of the 36 royal tribes of Rajputs. They undoubtedly form the oldest Rajput tribe in the district. There are two strata of the tribe to be found

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representing two different waves of Tunwar emigrants. They first entered the district when the Tunwar dynasty, in the person of Anangpal I, was in the ascendant at Delhi and had not fallen before the Chauhan. The descendants of these earliest emigrants still hold the villages of Bahuna and Bosti and others adjacent to them, and are specially notorious for their cattle-lifting propensities.

The second stratum consists of the Jatus, Raghus and Satraolas, who are all off-shoots of the Tunwar tribe, and who entered the district after the fall of the Tunwars at Delhi.

Wattus.

The Wattus are, as far as the district is concerned, confined almost exclusively to the Sirsa Tahsil, but beyond the district they extend into Ferozepore and across the Sutlej into Montgomery. The Sirsa Wattus are all Musalmans, and appear to have come some four or five generations ago from Montgomery and taken up land in the then uncolonised parts of Ferozepore and Sirsa. Traditionally they are closely connected with the Musalman Bhattis and Sikh Sidhus, being descended from Rajpal, the son of Achal and grandson of Junhar or Jaunra, from whom also the Bhattis and Sidhus are said to be sprung.

Whatever may be the literal truth or falsity of all these genealogies, this much would appear to be clear that Hindu Bhatti Rajputs, Musalman Bhattis, Wattus and Joiyas, and Sikh Sidhu and Barar Jats are all sprung from the great *Yadu* Rajput race, and all separated after the return of the *Yadus* to India from beyond the Indus.

Rangrez.

The Rangrez, who have been confounded with the Nilaris, are the dyers of the country. They dye in all colours except madder, which appertains to the Chhimbhas. Strictly speaking, the Nilari dyes only in indigo, and the Rangrez in other colours, but this distinction does not seem to be kept up in practice.

Sansis.

The Sansis trace their origin from Marwar and Ajmer where they are still numerous. They are essentially a wandering tribe, seldom or never settling for long in any one place. They are great hunters, catching and eating all sorts of wild animals, both clean and unclean, and eating carrion. They keep sheep, goats, pigs and donkeys, work in grass and straw and reeds, and beg; and their women very commonly dance and sing and prostitute themselves. They have some curious connection with the Jat

tribes of the Central Punjab, to most of whom they are the hereditary genealogists or bards. They are said to be the most criminal class in the Punjab, and they are registered in this district under the Criminal Tribes Act. Very often Sansis live under the protection of some influential Pachhada or Ranghar to whom they give a share of their pilferings.

Sansis.

Sayyads.

The Sayyads are supposed to be descendants of Ali, the son-in-law of Muhammad. As a matter of fact, many persons who have no claim to the title have adopted it because they have risen in the world. The great majority of Sayyads is to be found in the Hissar Tahsil, and especially around the large village of Barwala. They are lazy agriculturists and bad revenue payers.

Sheikhs.

The term Sheikh can properly be applied only to those persons who are of Arab descent. I do not think, however, that any one of the persons calling themselves Sheikhs in this district is really entitled to this description. The name is commonly adopted by persons of non-descript class who are ashamed of their true origin, and who have not the assurance to call themselves Pathans or Sayyads.

Sunars.

The Sunar is the gold and silversmith and jeweller of the village people. He also derives considerable profits by lending money at a high rate of interest. Although really one of the artizan class, he is also one of the twice borne, and is entitled to wear the *janeo* or sacred thread. The great majority of the Sunars are Hindus. The few classed as Muhammadans probably call themselves *zargars*, and are confined to the cities.

Tarkhan or Khatis.

The terms Tarkhan and Khati include the Hindu carpenters of the south-eastern Punjab and the Suthars or carpenters of the Bagar, who belong to quite a different tribe. The Suthars do not intermarry with other Tarkhans or Khatis, and their women do not wear a nose-ring. The Suthars have, to a considerable extent, given up carpentary and taken to agriculture. They own three or four large villages in the Sirsa Tahsil, and are fair agriculturists. They affect a certain superiority over the ordinary Khati or Tarkhans. It will be seen from this that the terms Khati and Tarkhan are the name of an occupation, and do not denote a true caste.

Telis.

The Teli is the oil-presser of the country, but as there is not much oil to be pressed, the Teli has usually taken to other occupations. The name seems to denote a true caste. Many Telis who do the work of butchers are called Qassabs,

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and these have been entered as a separate caste, though the name is probably only occupational. Of the Qassabs a large number call themselves *beoparies* or merchants, because they deal largely in cattle. In parts of Sirsa the Telis have taken to agriculture, but with indifferent success.

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Restrictions on marriage.

Each main tribe and each tribal element of an occupational caste is divided into clans or *gots* which may be taken to mean sub-divisions of the tribe, each including all the descendants through males, of a real or supposed common ancestor.

The tribe or caste, as a very general rule, is, whether Hindu or Musalman, strictly endogamous, *i.e.*, marriage between persons of different castes or tribes is absolutely prohibited. The issue of a marriage between persons of different tribes or castes would follow the tribe or caste of the mother and not that of the father, and it is in this way that many of the Jat clans account for their social degeneration from the rank of Rajput. Such a marriage is, however, now almost out of the question. The issue of a concubine of a different tribe would be of the tribe of their father.

The Bishnois, though forming a single caste on the strength of a common religion, were originally of diverse tribes, and the memory of their different tribal origin is preserved, not by retaining the names of their tribes, but of the clans or sub-divisions, and marriage between Bishnois of different tribal descent is forbidden ; thus a Bishnoi whose ancestors were Jats will not marry one whose ancestors were Khatis.

Bania is, as has been shown above, an occupational term, and Banias of the Aggarwal, Oswal and Mehesri sections will not intermarry.

Again the great sub-divisions of the Brahman caste already enumerated will not intermarry ; thus a Gaur will not intermarry with a Kandelwal, nor a Sarsut with a Gujrati. It has been already mentioned that the tribal sub-divisions of the Malis, such as Machi. Kach, Gola, and also those of the Chamars, Jatya, Chandors, Bambi, Meghwal do not intermarry. The same is the case among the Kumhars. In short, where the name of the caste is an occupational term the caste is generally found to consist of distinct tribal

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elements which do not intermarry, and the tribe is thus, as an almost universal rule, endogamous. In some cases there are groups of clans or sub-divisions within the tribe or race which form phratries, based on real or supposed common ancestry, among whom intermarriage is not permitted. Among the Rajputs we have the Jatu, Raghu, and Satraola clans said to be descended from three brothers and no intermarriage is permitted among them, while Jatus avoid marriage with Tunwars, of which clan they are themselves an off-shoot. The Man, Dallal, Deswal and Siwal Jats do not intermarry on account of alleged common descent (Ibbetson's Karnal Settlement Report, paragraph 186).

The clan itself is in all cases exogamous, that is no man can marry a woman of his own clan, but in many cases the restriction goes much further than this. Among the following Hindu tribes :—Jats, both Bagri and Deswali, Bishnois, Malis, Brahmans, Khatis, Sunars, Kumhars, Lohars, Nais, Chuhras and Chamars—a man is not permitted to marry a female either of his own clan or those of his mother, father's mother or mother's mother. Among Banias and Hindu Rajputs the restriction extends to the man's *got* only, while among Hindu Gujars marriage is avoided in one's own *got* and in those of one's mother and one's mother's mother.

To Sikh Jats the man's own *got* only is forbidden. Among Musalman Jats and Rajputs the prohibition includes only the one *got*, but among Musalman Gujars, Lohars and Telis it extends to the four *gots*. Dogars do not marry in their own *got*, and some also avoid the *got* into which the father's sister has married, but both these restrictions are falling out of use. After marriage a woman among all tribes retains her own *got*, and does not enter that of her husband.

There appear to be no particular age restrictions among the Pachhadas, whose social relations are of a somewhat confused character. There are indeed apparently certain nominal restrictions on intermarriage between the different tribes of Pachhadas, such as that Sukheras can marry their daughters to Wattu Rajputs, but cannot themselves marry Wattu women. Sukheras also marry women of other Pachhada tribes, but do not give their daughters to the latter. Hinjraons say that they marry their daughters to Bhanekas, but cannot take wives from among them. These restrictions are probably enforced with great laxity. In short, marriage among Pachhadas generally consists of a sale of the girl to the highest bidder.

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Among the Deswali Jats of the eastern portion of the district there is, in addition to the prohibition against marriage on the ground of relationship, a further prohibition based on vicinage by which a man is forbidden to marry a girl not only of an adjoining village (*simjor*) but also of any village in the neighbourhood, *i.e.*, within a distance of 15 miles or so. The Bagari Jats do not apparently observe this rule, though marriage with a near neighbour is probably rare. Marriage with a girl of the same village never takes place.

Marriage between persons of different religions is forbidden, *i.e.*, a Hindu can under no circumstances marry a Musalman. Banias, however, who are Vishnavas, can marry Banias of the same division who are Saraogis or Jains; for some time this practice was abandoned owing to disputes between the two sects.

Social intercourse among tribes and castes.

The principal index of the social rank occupied by any particular Hindu tribe or caste is supplied by a consideration of the tribes or castes with which it smokes, drinks or eats. There is the usual distinction between *pakki* and *kachhi roti*. The former is made with *ghi*, and on account of its purifying influence *pakki roti* can be eaten from the hands of those from which *kachhi roti* could not be taken. Jats, Gujars and Ahirs will smoke out of the same pipe stem (*naya*), and the same bowl (*kali* or *narial*). The above tribes will smoke out of the same bowl, provided the pipe stem is removed, with Khatis, Malis, agricultural Kumhars, *i.e.*, those who keep no donkeys, and Lohars; and Rajputs will smoke in the latter method with any of the above tribes, excepting perhaps Lohars.

The Nai is regarded as somewhat inferior, and the above castes will not smoke with him, but will smoke out of his *hukka*, if the stem is removed. Rajputs, Jats, Malis, Ahirs, Gujars, agricultural Kumhars and Khatis will eat each other's *roti*, whether *pakki* or *kachhi*, but Rajputs, Jats, and probably Ahirs will not eat the *kachhi roti* of a Lohar, as the fact that he employs a *kund* or water reservoir in his work like a Chamar renders him impure. Brahmans and Banias will eat the *pakki*, but not the *kachhi roti* of any of the above castes, and a Brahman will not eat *kachhi roti* from a Bania. The general rule is that all Hindus, except those of the lowest or menial castes, will eat each other's *pakki roti*.

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Rajputs, Jats, Ahirs, Malis, Gujars, and Khatis will drink water out of the same metal vessel; a Brahman will drink water from the metal vessels of any of these tribes, provided that they have been scoured (*manjna*) with earth, or he will drink water from an earthen vessel belonging to them if it is new and unused. Jats and the other tribes on a social equality with them will not drink from a vessel belonging to a Nai.

Character and disposition.

From an economic point of view, the agricultural population of Hissar cannot be said to be badly off. Irrigated villages are of course as a rule better off than those whose land depends entirely on rainfall. The standard of living among the Bagris is certainly lower than it is among the Jats to the east, but its requirements are not inadequately met by their surroundings. The Jat, whether Bagri or Deswali, is, as a rule, well conducted and peaceably disposed; crimes of violence are rare, and those that are perpetrated are generally the result of a sudden quarrel, and committed without premeditation. Cattle theft, which is common among other tribes, is rare among the Jats. The Jat is, of course, unsurpassed in the pursuit of agriculture, and his chief desire is to be let alone in the enjoyment of the fruits of his toilsome industry, though he is not above a little judicious money lending especially among the members of his own tribe. He is loyal and contented, but an over-refined system of jurisprudence and the artful wiles of the native pleader are daily teaching him to become more and more litigious and quarrelsome. This remark indeed applies to most, if not all, of the agricultural classes of the district.

The Rajput, Hindu and Musalman, on the whole, compares unfavourably with the Hindu Jat. He is for the most part thriftless, extravagant and improvident. Pride in his real or fancied superiority of descent precludes him from healthy manual toil in the field, and shuts his women up in a more or less strict *parda*. Cattle-lifting is the hereditary pursuit of many Ranghars or Musalman Rajputs, and is regarded as at the most a very venial offence among them. Though more than indifferent as tillers of the soil, many of them make good cavalry soldiers.

The Pachhada or Rath of the Ghaggar valley and the tract adjacent thereto is perhaps, on the whole, the most inferior specimen of the agriculturist to be found in the district. He is a miserable farmer, more extravagant and improvident than the Ranghar, and far more addicted to

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Character and disposition.

crime, especially cattle theft. Among other tribes the Pachhada is known as Rath or hard-hearted.

The Bishnoi is a class of Hindu agriculturist who has acquired for himself a distinct place in the ethnology of the district. He is an admirable cultivator, shrewd, intelligent, thrifty and prudent, keen in the pursuit of his own wealth and advancement, and not very scrupulous in the methods which he employs to attain it. The tribe or caste is probably the most quarrelsome and litigious in the district, and it is rare to find a Bishnoi village in which there are not deadly internal feuds. The Bishnoi, though a strong proprietor, is a most troublesome tenant. The caste is, as a whole, the most prosperous in the district, not excepting even the Jat.

The Sikh Jats of Sirsa are by no means unworthy members of a fine nation. They are thrifty, industrious and intelligent, and, though apt to be violent when their passions are aroused, withal generally orderly and quiet. They are especially addicted to opium-eating, a practice which prevails also more or less all along the western border of the district. Of late years they have also become accustomed to consume much country spirit.

The Bagri Jat is probably behind all the other tribes in intelligence, and there is a certain coarseness about his manner which seems to mark his intellectual inferiority to most of the other tribes of the district—a result no doubt of the hard conditions of life in his native sand-hills in Rajputana. He makes up for his want of intellect, however, by thrift and industry.

Indulgence in spirits and drunkenness used to be practically unknown in the district, but, as just said, this can no longer be said of many of the Sikhs. Still even they drink very much less than their brethren in the Central Punjab. Opium is consumed in fairly large quantities by them and by Hindu Rajputs. The Bishnois are not allowed by their religion either to eat opium or smoke tobacco or drink spirits. The sexual and moral relations in the villages are far purer than one would expect, looking to the obscenity of the language sometimes used.

Leading families.

The agricultural portion of the population of the district can boast of few or no families of note. The family of the late Colonel James Skinner, C. B., is collectively the largest land-holder in the district.

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History of Colonel Skinner.

Colonel Skinner, the founder of the family, was born in 1778. His father was a native of Scotland in the service of the East India Company, and his mother a Rajputani, from the neighbourhood of Benares In 1796, through the influence of Colonel Burn, he received an appointment in the army of the Mahratta chief, Sindhia, under his commander, the Frenchman DeBoigne, and was stationed at Mathura.

He almost immediately began to see active service in Sindhia's army against the chiefs of Rajputana. In 1798 he was severely wounded at the battle of Uncararah and taken prisoner by Sindhia's forces, but he was subsequently set at liberty.

As has been already related, the increasing power of George Thomas in 1800 and 1801 excited the jealousy of Sindhia's commander Perron, and led to a fierce struggle in which Thomas was overthrown at Hansi. In this campaign Skinner took an important part, and made his first acquaintance with the Hariana country with which he was to be so prominently connected in the future. In the beginning of 1803 Skinner received command of a regiment in Sindhia's army. In the latter part of that year war broke out between the Mahratta chiefs and the British, and ten of the British officers serving under Perron refused to use arms against their countrymen. This led to the dismissal of all Sindhia's English officers including Skinner. This was a blow to Skinner who at this time appears to have had no intention of taking service under the British, nor any objection to fighting against them. Perron was, however, obdurate, and shortly before the battle of Aligarh, Skinner, still unwilling to desert his former master, was forced reluctantly to come into the British camp. There, on condition that he should not be employed against his former master, he received command of a troop of native cavalry, the nucleus of the famous Skinner's Horse, who had come over from Sindhia. In 1804 Skinner, with the rank of Captain, was sent with his regiment towards Saharanpur to oppose the Sikhs, which he did successfully, and with much credit to himself. In the same and following year Skinner was actively employed in the war against Holkar. In 1806 on the introduction of the economizing regime of the Sir George Barley the reduction and disbandment of Skinner's Corps, the "Yellow Boys," as they were called, took place. Skinner himself was retired with the

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rank and pension of a Lieutenant-Colonel. He then resided for a time at Delhi, and after his pension had been commuted into a *jagir* he employed himself in the improvement of his estate.

Meanwhile the disturbed state of Hariana, the nominal head-quarters of which were at Hansi, was attracting the attention of Government. As has been already related, the Honourable Edward Gardiner was in 1809 despatched thither to restore order and the services of Skinner, with the rank of Captain and with 300 sowars of his old regiment who had been continued in employment as Civil Police, were placed at Mr. Gardiner's disposal. The strength of the corps was increased to 800. Skinner with his horse was present at the capture of Bhiwani, and he remained stationed in the district from 1809 to 1814, and assisted in the restoration of order. It was at this period that the foundation of the family estates was laid. Skinner received considerable grants of waste land from Government on which he founded villages and settled cultivators; others he took up on farm for arrears of revenue, and others again were voluntarily transferred by the original cultivators who preferred to be his tenants, and under the protection of his name, to having the doubtful privileges of proprietors.

Skinner's corps was meanwhile increased to 3,000 men and he himself received the rank of Lieutenant-Colonel. He took part with his corps in the Pindari campaign. After its conclusion in 1819 the corps was reduced by 1,000 men. Of the remainder 1,000 were stationed at Hansi under Colonel Skinner, and 1,000 at Neemuch in Central India under his brother Major Robert Skinner. In 1819 the *jagir* which had been granted in the neighbourhood of Aligarh to Skinner in lieu of pension as a retired officer of the Mahratta army was made perpetual.

Between 1822-24 Skinner's corps was slightly reduced and was employed in quieting outbreaks in Bhattiana. In 1824 the strength of the corps was again increased, and it served under Lieutenant-Colonel Skinner with Major Fraser as his second in command in Lord Combermere's army at the siege of Bharatpur. In 1829 Skinner received a commission in the British army with the rank of Colonel, and was at the same time made a Companion of the Bath. He thereafter spent his time mostly at Hansi employed in the management and improvement of his estate. Under the name of "Bara Sekunder," the latter word being a corrup-

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tion of his name, he was widely feared, and at the same time much respected by the native population. He died in December 1841, leaving 5 sons, Joseph, James, Hercules, Alexander and Thomas. By his will the property was left undivided to be managed by one member of the family on behalf of the others. Mr. Alexander Skinner, the last surviving son of Colonel Skinner, was the manager of the Skinner estate so long as it remained unpartitioned. The management was principally conducted at Hansi.

Present condition of the Skinner Estate.

In 1887 the family agreed to partition the estate, and this was accordingly done in the Court of the District Judge of Delhi by order dated August 30th, 1888. The numerous villages in this district which formerly were part of the joint estate are now held separately by the various members of the family. The largest proprietors are Mr. Robert Hercules Skinner, Captain Stanley Skinner, and other minor children of Mr. Alexander Skinner, son of Colonel James Skinner, and Mr. Richard Ross Skinner, son of Mr. Thomas Skinner.

Except in a few instances, the system of management has deteriorated much since the partition, and the proprietors, who are mostly absentees, leave everything in the hands of their *karindas* or local agents. Many of the villages have also been sold in recent years to Banias.

The Bhai of Sidhowal.

The chief native gentleman of rank in the district is Bhai Zaharjang Singh of Sidhowal in the Karnal District, who holds a *jagir* of 14 villages in the Budhlada tract, transferred to this district from Karnal in 1888. Of the *jagir* itself particulars are given later.

The district of Kaithal, as it was constituted when it passed into the hands of the British, had been acquired for the most part by Bhai Desu Singh, the fourth son of Bhai Gurbakhsh Singh, himself a descendant of a Rajput *zamindar* of Jaisalmer. Desu Singh died in Sambat 1835-36, while his son Lal Singh was a hostage at the Delhi Court. Bhal Singh, another son, succeeded to the rule of his father's possessions. Lal Singh was, however, released, and on his return drove his brother away. The latter at this time acquired the Budhlada tract, but was soon afterwards murdered at his brother's instigation.

The treaty of Sarji Anjangaon in 1803 and the subsequent treaty of Poona made the British nominal masters of territories to the west of the Jumna. Immediately after the battle of Delhi in 1803, the chief of Kaithal, Bhai Lal Singh, with other Sikh chieftains, had made his submission

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to the British. Under the policy of withdrawal inaugurated by Lord Cornwallis, Lord Wellesley's successor, the tract west of the Jumna was parcelled out among the Sikh chiefs, partly in the form of *jagir* grants and partly in full sovereignty. But the increasing power of Ranjit Singh subsequently drove them into the arms of the British, and they were taken under protection in 1809, while in 1810 the *jagir* grants of 1805-06 were declared grants for life only. They were gradually resumed at the death of their holders.

Bhai Lal Singh of Kaithal died in 1806. and was succeeded by Bhai Ude Singh, his minor brother, under the regency of his mother. His rule was oppressive and tyrannical. He died in 1843, leaving no issue, and his state was held to have lapsed to the protecting power. After considerable opposition Kaithal was occupied and the administration of the lapsed state taken in hand by Major (afterwards Sir H.) Lawrence. It was ruled that the collaterals of Bhai Ude Singh could only succeed to the acquisitions of Bhai Gurbakhsh Singh, the founder of the family, and to those of Gulab Singh, second cousin of the deceased Bhai, and claimant of his estates. The extent of these was not determined till 1844. They included a *jagir* of the Budhlada tract, and were made over to Gulab Singh, the head of the Arnauli branch of the family.

The Bhais of Arnauli came under the reforms of 1849, and have since then ceased to exercise any administrative functions. The Budhlada *jagir* of 14 villages is now held by Bhai Zabarjang Singh, a member of the Arnauli family.

The following genealogical table shows his connection with the Bhais of Kaithal :—

Bhai Gurbakhsh Singh
- Desa Singh.
  - Bahal Singh.
  - Lal Singh.
- Sukha Singh.
  - Baswa Singh.
    - Sangat Singh.
      - Anokh Singh.
        - Zabarjang Singh.

The present *jagirdar* was born in 1888. His estate was during his minority under the Courts of Wards of the Karnal District. It was released on his coming of age. But the Court of Wards had again to assume charge of the estate

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early in 1911, as it was found that some two lakhs of rupees had been spent during 1910.

The Bhai of Sidhowal.

The following is a list of the native gentlemen who are entitled to a seat at Divisional Durbars :—

Baba Bashuda Nand, Sadh of Rori, a descendant of Baba Janki Dass who was rewarded with a small *muafi* grant for his services to English Officers in the Mutiny. This gentleman mainly lives at Lyallpur. Lala Narsingh Dass, banker of Bhiwani ; Sheikh Ghulam Ahmad, Sub-Registrar of Hansi ; Khan Bahadur Mir Abid Hussain of Bhiwani ; Khan Yaqin-ud-din Khan of Sirsa ; Mirza Ghaffar Beg of Hansi ; Rai Sahib L. Tara Chand of Bhiwani ; Seth Sukh Lal of Sirsa ; and Lala Sri Ram of Sirsa. Besides these there is an increasing number of retired Indian Commissioned Officers, all of whom are entitled to a seat in Durbars. The most distinguished of these is Risaldar Major Umdah Singh, late of the 22nd Cavalry, who lives at Bapura in the Bhiwani Tahsil, and has served as aide-de-camp to His Majesty the King.

There are no provincial Durbaries in the district which is, on the whole, sadly lacking in gentlemen combining wealth, enterprise and public spirit.

H.—Social Life.

Villages.

The villages in different parts of the district differ widely in appearance, and in the air of comfort and prosperity which they wear. The best are undoubtedly the Jat villages of Hansi and Bhiwani, and parts of Hissar and Fatehabad, especially those which have had the benefits of canal irrigation for any considerable period. They consist of collections of substantial and roomy enclosures containing good mud houses. A large number of them have many masonry brick houses, and one or more handsome and lofty brick-built *chaupals* (*hathai* or *paras*) or rest-houses. The *pakka haveli* (or mansion) of the prosperous local Bania is to be seen in many of them. On the outskirt of the village side are the mud huts or hovels of the village menials, Chumars and the like. The village, as a general rule, has one, or at the most two entrances (*phalsa*), and there is generally no passage right through it. In many cases it is divided into *panas* or wards between which there are no internal means of communication. Outside the village will be found one or more temples of Shiva or Krishna. Near the *abadi* will be at least one large and deep tank (*johar*) on

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the bank of which will often be seen a handsome *ghat* and a *pakka* well provided with a reservoir (*kund*) for bathing or watering cattle. Near the tank is often found the hut (*darah*) of a *fakir* who is regarded as the guardian of the tank. The tank is generally surrounded by a thick fringe of large trees, chiefly *nim, siris, pipal, bar*, and *kikar*.

Scattered around the village are the thorn enclosures (*gitwara* or *bahra*) in which the stacks (*bitaura*) of cow-dung cakes (*opla*) are stored for fuel. Round the tank is a wide patch of open soil, which is jealously preserved as a watershed for the tank (*uprahan*). Attempts to encroach upon it by the owners of the adjoining fields should be sternly repressed. The watershed is often covered with trees, which are carefully preserved, and forms a plantation (*bani*).

The above is the type of the prosperous Jat village in the eastern, central, and south-eastern parts of the district. Towards the west and south-west the type deteriorates slightly, not so much as regards the buildings as the surroundings of the village. The trees around the *abadi* are less numerous, the tanks not so large, nor, in consequence of the greater proximity of light sandy soil, so deep. At the same time we miss the large and handsome *chaupals*, and masonry houses become less common. A distinctive feature of village in these parts of the district is the thick and high thorn fence around the village as a whole, with only one entrance, which is closed at night to guard against cattle thieves.

The houses in Musalman villages are generally far inferior to those in Jat villages, and the surroundings, such as trees and tanks, distinctly so. They generally have, especially in the centre and the southern half of the district, a more or less pretentious masonry mosque with its three domes and minarets.

The Musalman Pachhada villages in the north of Tahsil Fatehabad and along the course of the Ghaggar present a still greater contrast to those of the Jats. The houses are far poorer, being often nothing more than thatched mud-hovels, and the villages are far smaller in size, less neat and less compactly arranged. Few trees are planted round the village site and what there are are of natural growth. The thorn enclosures and *opla* stacks of the Jat village are absent, and the mosque itself is only a mud house, a little more respectable than the rest, with an open plat-

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form of mud in front and distinguished from other buildings by its three mud pinnacles. Such villages do not generally boast of any *chaupal* or rest-house.

The Sikh villages of Sirsa resemble more or less the Jat villages of the southern part of the district, but are probably inferior to them so far as appearance of prosperity is concerned. As a rule, owing to the dry nature of the climate, the villages are clean ; many of these, however, near the canal are filthy in the extreme, and the *zimindar's* attempts at sanitation are of the feeblest. In the district as a whole, villages which are the sole property of one owner consist, as a rule, entirely of mud houses. Tenants are not allowed to erect *pakka* houses lest their eventual ejectment from the village, should it ever become necessary, be thereby rendered more difficult.

Water-supply.

The question of water-supply is one of pressing importance in most parts of the district. Except in the immediate neighbourhood of the canals and the Ghaggar, the water-level in the wells is at a depth varying from over 100 to 60 or 70 feet, and well water is only drunk when the tanks or *johars* are dried up. The proper repair and excavation of the village tanks is a matter to which much attention is given. Many, if not most, villages have been built on low-lying sites (*dabar*), in which the rain water from the surrounding higher lands naturally collects. As the village increases in size more mud bricks are required, the tank deepens, and some of the miscellaneous common income of the village, generally the proceeds of the sale of the right to work *shora* (saltpetre), and of fallen trees, is devoted to repairing and enlarging the tank, or a rate is levied by the villagers among themselves for this purpose. So long as the tank water holds out, men and cattle drink from it and both bathe in it promiscuously ; but some of the better villages reserve one tank or partition off a part of a tank for drinking and bathing purposes, and no cattle are allowed to enter it or drink from it.

When the tanks dry up, which often happens long before the rains, the only resource left is the water in the wells, which are in many parts few and far between ; and in many of those which do exist the water is bitter and undrinkable. The majority of the wells used for drinking purposes are on the banks of the village *johars*, and the filtration of the tank water has the effect of keeping the well water sweet.

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In Sirsa an aperture (*bamba* or *mori*) is left in the side of the well cylinder which communicaties with the tank; when the latter is full, its water is let into the well, and this helps to keep the well water sweet.

The water of the tank and wells is almost universally open to use by the whole of the village population of whatever caste or creed. Well water is seldom drunk anywhere while water, however filthy, is available in tanks; when the latter is exhausted, men are appointed to draw water for the village: they receive fees called *pi.* The scale of fees varies; in some villages it is 2 annas per *matka* or water jar and 3 annas per head of cattle per month; in other villages, 1 anna per horse, 1 anna per buffalo and 6 pies per other head of cattle per mensem is charged.

Houses.

The houses in various parts of the district differ very considerably in the style of architecture employed and the standard of comfort attained. The best are certainly those in the rich and prosperous Jat villages of Hansi and along the eastern border of the district generally.

They consist of a covered gateway with side rooms (*paoli* or *deorhi*) which opens on to the lane (*gal* or *gali*); within this entrance is an open square or yard called variously *angan, sahan* or *bisala*; at the rear of this or on either side is a verandah called *dallan* or *bichala,* and behind this again are the inner rooms for sleeping and living, called *kotha* or *sufa.* The above is perhaps a fairly accurate description of the standard plan of a Jat house, but the variations are innumerable. Frequently two or three minor enclosures will be found inside the main enclosure and sub-divided therefrom by walls (*bhints*). Within the enclosures are the *chulahs* or hearths at which the bread is baked, and each distinct confocal group living within the one enclosure has a separate *chula.* The *arha* or oven, in which the daily porridge or *dalia* is cooked and the milk warmed, is generally outside the entrance and built against the outer wall of the house in the *gali* or lane.

The household cattle are generally penned at night either in the *angan* or in the *paoli.* Fodder is often stacked on the flat mud roofs.

The houses in Rajput villages, both Hindu and Musalman, are built on much the same general plan as in the case of Jats, but, as a rule, they are less neat, and in many cases, a far greater number of families live together in one enclosure than in the case of the Jats.

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In some cases the household will consist of a large enclosure sub-divided into minor ones which contain one, or more *chulas*, the outward and visible sign of a separate and distinct confocal group. Such groups are generally related more or less closely, but in some cases the family tenants and *kamins* are also allowed to live in the household enclosure.

The type of house common in the Bagar shows a standard of comfort distinctly inferior to that prevailing on the eastern portion of the district. As a general rule, the soil is not adapted for the construction of mud roofs, as it is too light to withstand the rain ; the roofs are in consequence made of the thatch of *bajra* (*karbi*), the walls being mud. Such a house is called *chappur* or *kudi*, and several of them will be found arranged round the *angan* or enclosures, which, if the inmates are fairly prosperous, will be provided with a mud entrance thatched with straw. Another still poorer class of Bagri dwelling is the *jhompri*, which consists of a circular hut, the sides of which are made by interweaving the branches of various bushes and putting on a thatch of *bajra* straw. In the better or more prosperous Bagri villages the type of house is similar to that in Jat villages, but is inferior in construction and point of comfort.

The lowest type of house to be found in the district is that which is prevalent in the Pachhada villages in the Ghaggar tract. The villages in that part are very small and the houses far more scattered than in the large villages to the south. The typical Pachhada's house consists of a one roomed mud hut called *kudi* or *kotha*, standing in the middle of a thorn enclosure called *angan* or *sath*. There is generally a smaller inner enclosure for the cattle called *bahra* ; the *angan* also contains a thatch supported by poles called *chan*, which is used for living in by day and for sleeping in in the hot weather. The class of dwelling-house found in the Pachhada villages to the south of the Ghaggar tract approximates more closely to the type prevalent elsewhere in the district as described above.

Furniture.

The furniture of the average Jat house-holder consists of some *charpais* or bedsteads (*khat* or *manji*), stools (*pidahs*) to sit on, the *charkha* or spinning wheel for his woman, a *kothi* or mud receptacle in the shape of a bin for his grain, a large wooden mortar made out of the trunk of a tree and called *ukhal* with the pestle or *musal* used for husking rice on festive occasions. The *chakki* or hand-mill is used for

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grinding the grain used daily. In most houses the *chhinka*, or basket, will be seen suspended from the roof; food left over from the evening meal is kept upon it so as to be out of reach of the village dogs.

An important part of the household furniture is the greater or less array of domestic vessels (*bhanda*) of various kinds. The principal perhaps are the *thali* or large flat dish of brass or *kansi* used for eating from; the *katora* or drinking vessel, also the *bisola* or *belua*, a smaller form of drinking vessel; the *lota* of brass used for carrying water; the *tokni* or large brass vessel with narrow funnel-like mouth in which water or milk is kept; the *ghara* or *matka*, a large earthen vessel in which water is carried from the well on the women's heads; the *handia*, an earthen vessel of much the same shape as the above in which the *dalia* is cooked and milk warmed. The *tawa* is a flat iron plate upon which the *roti* or bread is baked on the *chula* or hearth. In many villages huge iron caldrons called *karahis* are to be found; they are used when culinary operations are required on a large scale as at weddings or funeral feasts (*kaj*).

The above description applies to the furniture of an ordinary Jat house in the south, central or eastern portions of the district, but that of an average Pachhada's dwelling is less plentiful, especially as regards the brass vessels.

The Pachhadas call their corn bin *barola* or *baroli* according to their greater or smaller size; while among the Bagris they are known as *khoti* or *khotliya*.

Clothes.

There is a considerable amount of diversity in the clothes worn by different tribes of the agricultural classes. The ordinary Hindu *zamindar's* apparel consists of a *dhoti* or loin-cloth, a *mirzai* or jacket fastened with strings in front and a *pagri* or turban. The richer class of *zamindar* substitutes the *kurti* or vest and the *angrakha* or long coat for the *mirzai*. The usual wrap is the *chadar*, and in the cold weather a thick blanket called *lohi* or a *razai* or a cotton quilt called *dohar* is substituted. The *khes* is another wrap and is often used for carrying grain or *pala*. On occasions of festivity, a *kurta*, a coloured *chadar* and a *safa* or finer sort of *pagri* are worn. In place of the *chadar* the Bishnois often wear the *pattu*, which is generally handsomely embroidered and worked. For the *dhoti* the Musalman generally substitutes the *tahmat* or *lungi*, a loin-cloth worn like a kilt and not tied between the legs as in the case of the Hindu *dhoti*. His *chadar* is often of a blue colour and is then called *lungi*.

Clothes.

The characteristic garment of the true Sikhs is the *kachh*, a short drawers, but many of them have adopted the Hindu *dhoti* or the Musalman *tahmat*. As a wrap they generally wear the *khes* which is made of cotton.

The Hindu women of the villages wear a *ghagra* or skirt of cotton; in some parts this is called *lahinga*. Married females wear a bodice called *angiya* or *choli*, while those who are unmarried wear the *kurti*, and the wrap of cotton worn over the head is called *orhna* or *dopatta*.

In the cold weather the Bishnoi women substitute a woollen petticoat, called *dabhla* for the *ghagra* and a woollen wrap called *lunkar*. The latter is often handsomely worked.

The Sikh women wear the drawers (*pajama* or *suthan*) and over this a short skirt or *ghagra*. In place of the *angya*, they wear the *kurti*. For the *dopatta* they often substitute an ornamented wrap called *phulkari*.

The majority of the Musalman women wear the *suthan* or *pajamas* in place of the *ghagra*, and the *kurti* in place of the *angya*. The Pachhada women, however, wear the *ghagra*.

Jewels.

Jewels or (*gena*) are common among the womenfolk of the wealthier agricultural tribes, such as Jats and especially Bishnois. If men wear jewels they comprise no more than a bracelet and a pendant round the neck. Bishnoi men however not uncommonly wear a gold anklet (*kara*).

Divisions of time.

Before going to his work in the fields in the early morning (*kalewar*, *lasivela* and *chavela*) the peasant has a slight breakfast on the remains of the meal of the previous night and drinks *lassi* or butter milk. *Rabri* is frequently eaten at this time, especially among the Bagris. It is made by mixing *bajra* flour with water and whey or butter milk (*lassi*). This is put in the sun until it ferments. Some salt and more *lassi* is then added and the whole put over a smouldering fire till morning, when it is eaten with *lassi*.

The first substantial meal of the day is taken at about 10 A.M. (*kalewar*), or, if the peasant has taken his early breakfast with him into the fields and eaten it there somewhat late, not till midday. This meal consists of scones (*roti*) with *dal* and any green stuff (*tarkari* or *sag*), such as the green leaves of *sarson*, which may be available. *Lassi* or, failing that, water is drunk.

In the western part of the district among the Bagris the grain preferred is *bajra* and *moth* mixed, or, if the peasant be well off, *bajra* alone. The people of Hariana prefer

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jowar, while those of the Nali make their *roti* of *bhejar*, gram and barley mixed. Wheat is of course beyond the means of most *zamindars*, and as a fact they would not eat it even if they could afford it, as they prefer *bajra* and *jowar*. When the *bajra* and *jowar* crop fails, gram is generally utilised for food.

The midday meal is carried to the men at work in the fields either by the women or by a servant (*chakiara*). Where the women of the household are kept in *pardah* the ploughman has to return home for it. After this meal work is begun again and continued till after midday when a rest is taken.

In some parts, as among the Pachhadas, anything left over from the morning meal is eaten in the afternoon about 3 P.M. At sunset the peasant returns from the field and the principal meal of the day is then taken. It consists mainly of a porridge called *khichri* or *dalia*. *Kichri* is made of *bajra* and *mung*, or one of them mixed with *moth* or gram. *Jowar* is also sometimes used. The gram is prepared by removing the husks by pounding in the *ukhal*. *Dallia* is a porridge made of *jowar* or *bajra*, and is generally eaten in the evening by the average *zamindar*; the more wealthy, however, eat *kichri*. For *dalia* the gram is ground in the *chakki* in the usual way. The usual drink at this meal is water.

In the hot weather after this meal the *zamindar* will go out to the village *chaupal* and there meet his friends. The whole village goes to rest early, and everything is generally quiet by 9 or 10 P.M.

The above is a sketch of the daily life of the Hissar peasant in seasons when there is field work on hand. At other times the Bagri Jat and the Bishnoi will go off with their camels to carry for hire or to do a little speculation in grain on their own account. They will go to the Nali tract and buy grain, probably gram and barley or gram, and carry it southwards or in the Bikaner territory where they may expect to realize some profits by its sale.

The Deswali Jat and the Rajput comparatively seldom leave their villages in this way, and in the seasons wherein there is no agricultural work to be done they are, so far as the *barani* tract is concerned, comparatively idle for considerable periods together.

The life of the village housewife, when not in *pardah*, is, on the whole, a hard one. She goes to the village well

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with the *ghara* on her head, draws water twice in the day, cooks the morning meal, and when the men are at work in the fields carries it out to them there; at the seasons for weeding and harvesting she does a considerable share of this work, and after going home has to cook the evening meal. In addition to this she has to collect the cow-dung from the fields and make it into *opla*, which is the almost universal fuel of the district and to spin the cotton (*rui*) into threads.

Divisions of the day.

The names given to the divisions of the day vary considerably in different parts of the district:—

Shortly before sunrise ...	*Bhagpati, pilabadal lohipati, parbhat* (Bagri), *bangvela* (Pachhada), *imratvela* (Sikh).
Sunrise—Sunrise to 10 A.M....	*Dinnikale, ugmana* (Bagri), *kalewar, vadivela, lassivela* (Sikh).
Midday ...	*Dopahar, rotivela.*
Noon to 2 P.M. ...	*Dindhale.*
Late afternoon to sunset	*Handiwar* (Jat), *paslara* (Bagri), *peshivela* (Pachhada), *taorivela* (Sikh).
Sunset—7 P.M. to 9 P.M. ...	*Jhimanwar* (Jat) = food time.
9 P.M. about ...	*Sota, sotavela* (Sikh).
Midnight ...	*Adhirat.*
Midnight to 2 P.M.	*Paharka tarka* or *ratdhale.*

Fairs, fasts, holy places and shrines.

The religious gatherings of the district are numerous. At Deosar, in the Bhiwani Tahsil, a fair in honour of *Devi* is held twice in the year in Asauj and Chet. It only lasts for one day on each occasion and is attended by some 1,000 persons from the adjacent villages. There is a small temple to *Devi* on a hill close to the village. The proprietors of the village take the offerings made there on the occasion of the fair.

A fair in honour of Shibji is held at Jugan in the Hissar Tahsil on the day of Sheoratri (Phagan Badi 13). It is attended by only some 400 persons and lasts only for one day. A similar fair on the same date is held at Muhabbatpur in the same tahsil, attended by some 600 persons.

A fair in honour of Guga Pir, attended by some 8,000 persons, is held at Hissar on the ninth day of the dark half of Bhadon. It lasts only one day.

Three fairs, at which Ramdei is the object of veneration, are held at Talwandi Ruka in the Hissar Tahsil during the year on the following dates: Magh Sudi 10, Bhadon Sudi 10,

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Chet Sudi 10. They last for one day each. The first is attended by some 300 and the last two by some 100 persons.

There is a temple in honour of Devi at Bhanbauri in the Hansi Tahsil, some 10 miles from Barwala. The tradition is that the goddess became incarnate at this place in order to contend with the *Rakshas* (demon) Bal. Fairs are held there in her honour on Asauj Sudi 6 and Chet Sudi 6. The fair is attended by some 6,000 persons, many of whom come from considerable distances.

There is a shrine in honour of Devi Sitala (the small-pox goddess) at Dhannana in Tahsil Hansi. Fairs are held there on every Wednesday in the month of Chet: the final one is the biggest. Devi Sitala is worshipped at these fairs principally by women and children as a prophylactic measure against small-pox. Offerings of cocoanuts, clothes and grain are made and these are taken by Chamars and Chuhras. From 2,000 to 3,000 persons assemble at each fair.

At Hansi a fair, known as Miran Sahib-ka-mela or the Neza-ka-mela, is held inside the town, just below the fort, on the second Thursday in Chet. It lasts for one day. The popular tradition is that the fair is held to commemorate the death of one Bu Ali, the disciple of Kutab Munawar-ud-din, after he had caused a downpour of rain on the town when it was suffering from drought. He died on the second Thursday in Chet. The fair was originally held near the tomb of Bu Ali outside the Barsi Gate of the town, but subsequently for greater security was transferred to its present locality, where Saiyad Niamat-ullah, whose tomb is inside the fort, used to practise with the spear (*neza*), and this has given its present name to the fair. Visitors come to it from considerable distances, and some 6,000 or 7,000 persons in all assemble.

A fair in honour of Guga is also held outside the Kutab Gate on Bhadon Badi 9. It lasts one day and some 1,500 persons assemble.

A fair is held at Kirmara, Tahsil Fatehabad, on Sheorawri, Phagan Badi 13 or 14. The offerings consist of Ganges water, *gur*, money, &c., and are taken by the Gosains who live at the temple. Re. 1 is offered in the name of each of the neighbouring villages. Some 4,000 or 5,000 persons assemble, many coming from long distances.

A fair in honour of Devi Sitala is held at her shrine near Kulana in the Budhlada *ilaqa* on Chet Badi 6. Some 1,500

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persons assemble and the offerings are taken by the Chuhras.

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Two fairs are held in the year at Bichhuwana in the Budhlada *ilaqa* before the tomb or *samadh* of Bhai Naman Singh, a Sikh saint. Offerings are made and the Granth is worshipped. The first fair is held at the Namani day, Jeth 11, and the second on the day of Lori, Mah 1st. On the first occasion 400 men assemble and on the second 4,000.

At Kagdana in the Sirsa Tahsil there is a temple to Ramdeo. Fairs in his honour are held there in Mah Sudi 10 and Bhadon Sudi 10. At the first there is an attendance of 4,000 and at the second 300 or 400. There is a similar fair on the 10th Mah Sudi at Karanganwali in the same tahsil.

Birth ceremonies—Hindus.

Among Hindus the following ceremonies are observed when a child is born:—

As the expected time of birth approaches the *dhai*, who is generally a female Dhanak or Chuhra, comes to the house accompanied by some of the women of the village. If the new-born infant is a boy, a *thali* or brass dish is beaten to apprise the neighbours of the fortunate event: if a girl is born no such announcement is made.

The *dhai* is presented with money and some clothes; and, moreover, takes away some jewels which the members of the family place in the *tikri* or potsherd in which the *dhai* washes the new born babe. These jewels the *dhai* returns on the 10th day after the birth, and receives in lieu a further fee. At the birth of a girl the *dhai* gets nothing. A Hindu mother is impure for 10 days after her confinement. This period is called *suiak*. The mother and child live apart in a separate building during this time, and are visited and waited on by women only, one of whom sleeps in the building. A cake or (*gosa*) of cow-dung (*oplo*) is kept burning in front of the door of the building, and is called *agni ka pahra*, being supposed to be efficacious in preventing the approach of evil influence near the new-born babe.

The future destiny of the infant is fixed on the night before the sixth day after birth, and on it the women of the village come and sing, and the family keeps watch all night (*ratjaga*). An impecunious person is often known as *chhatti-ka-bukha*, *i.e.*, one who went hungry on his sixth.

On the morning of the sixth day the family send sweetened porridge (*dalia*) round to their friends in the village, the

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floor of the house is *leeped*, and the mother (*jacha*) is brought out with the infant and set down upon a *pira* or stool. The Nain bathes her, and gets some grain for this.

On the night before the tenth day (*dasauthan*) the women of the family and the Nain *leep* the whole of the house, both *sufa* and *angan*, clothes are washed, all earthen vessels which have been used are broken, and new ones procured, and all metal vessels are washed and scoured. On the tenth day the Brahman comes to the house and lights the *hom*, or sacred fire, in which the wood of the *jand* and the *dhak*, *til*, barley and sugar (*khand*) are burned. By way of purification the Brahman sprinkles the whole of the house with Ganges water (*Ganga jal*) mixed with cow's urine, cow dung, milk and *ghi*, and he puts a little of the mixture on the hands of each member of the family.

The Brahmans and the relatives of the family are then feasted and the women of the village come and sing, receiving for this some uncooked *bajra* moistened in water and mixed with sugar. The father of the infant presents a *tiyal* or suit of clothes consisting of a *ghagra*, or skirt, and *angya* or bodice and a *dopatta* or shawl to his wife's mother and sister, to his brother's wives, and to his own sister (*nanad*).

On the same day the various village menials bring the new-born infant toys typical of their respective callings; thus the Khati's wife will bring a miniature bedstead, and will get Re. 1: she comes only in the case of a first born son and not at all in the case of a girl. The Kumhar brings a small earthen vessel and gets some grain. The Lohar's wife brings a *panjni*, or small iron ring for the foot, and for it receives a garment and some sweetened *bajra*. The Dum comes and recites the genealogy, and the Chamar brings a leathern *tagri* and ties it round the boy's waist. The Nai puts some *dubh* grass on the head of the infant's father or grandfather, and the Brahman does the same, each receiving a fee.

The child is generally named on the tenth day. The father makes enquiries of the Brahman, who, after consulting his *patra* or almanac, gives the father four names, beginning with the same letter, to choose from. No such precautions are taken in regard to a girl's name, which the parents fix themselves. The Brahman receives 4 annas for the ceremonies of purification and naming in the case of a boy, and 2 annas in the case of a girl.

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About a month after the birth, as soon as the mother can go out, the ceremony of *jalwa pujan* is performed. The mother bathes, and placing a vessel of water and a cup (*katora*) containing sweetened *bajra* on her head, she goes to the village tank accompanied by the women and children of the village. She places the *bajra* on the *ghat* of the tank and does obeisance to it, after which she distributes it with some sugar to the children, and then returns home.

The above is a fairly accurate oultine of the birth ceremonies as practised by Hindu Jats. In the case of other Hindu tribes they are practically the same with unimportant differences, except in the case of the Bishnois. With them the period of *sutak* extends to 30 days, and during that period the mother lives apart with the child, and may not go near fire nor touch a cow. At the end of that period she is purified by the ceremony called *chinta dena*, in which water is sprinkled, the *hom* or sacred fire burnt, and *mantras* read and at the same time the child receives *pahul* or baptism, and is received into the Bishnoi faith. This rite consists mainly in putting a few drops of *charan* or consecrated water into the child's mouth.

Musalmans.

The birth ceremonies in the case of Musalmans differ somewhat. No formal announcement of the birth is made, but the village Kazi is summoned and repeats the *azan* in the infant's ear. There is no *sutak*. On the sixth day the mother is bathed, and on the tenth (*dasuthan*) sweetened rice is cooked and the relatives fed. The mother is also bathed on the twentieth and thirtieth day. On or after the fortieth day the infant's hair is shaved, and the Nai who performs the operation is supposed to receive a weight of silver equal to the weight of the hair. As a fact he generally receives one or two rupees. The mother is bathed and the family fed on this day. As in the case of the Hindus the menials bring offerings, but on the fortieth day. The Lohar gets Re. 1 for his *panjini*; the Khati the same sum for a toy-cart; the Chamar brings the child a leather necklace, and the mother a pair of shoes, and also gets Re. 1. The name is given on the fortieth day by the women of the family. The first name found on opening the *Koran* haphazard is taken sometimes. People who are well off perform the *Akika* when the child is one year old; it consists in sacrificing two goats in case of a boy and one in case of a girl. Circumcision (*Khatna*) is performed by the Nai when the boy is between the age of 5 and 12. The Nai receives Re. 1-4-0 for the operation.

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Ceremonies connected with betrothal and marriage.

The ceremonies connected with betrothal and marriage are marked with even greater detail and elaboration than in the case of those connected with birth and death. Among Hindu Jats, both Deswalis and Bagris, they are much as follows :—

Betrothal (*nata*) is performed by the ceremony of (*sagai*), when the bride and bridegroom are still of tender age. The affair is at first informally arranged by the parents, and if matters are satisfactory, they then proceed to the formal betrothal. In this the bride's father sends his family Nai with Re. 1, and a cocoanut (*naryal*) to the house of the boy bridegroom (*dulha*). The latter in the presence of his relatives is seated on a *patra*, or low stool, and receives Re. 1 and the cocoanut from the Nai, who also places a mark (*tika*) on his forehead, and puts sweetmeats into his mouth. Some are also distributed to the spectators. The betrothal is then completed. The Nai is feasted, and after receiving Rs. 2-4-0 in cash and a *khes* (or wrap) departs.

In case where the bride is sold by her parents the betrothal is complete when the price is fixed and a part of it is paid.

After the betrothal is complete the *sawa* or *lagan*, *i.e.*, an auspicious date for the wedding, is fixed by the Brahman or *prohit* of the bride's family, some five or six weeks before the marriage. The Nai is then again sent by the bride's father to the boy's father with a *tewa*, or letter written on paper stained yellow, which announces to him the date or *lagan* fixed for the wedding. With the *tewa* the Nai takes Re. 1 and a cocoanut, and also a *tiyal*, or suit of clothes, for the bridegroom's mother. On the evening of the Nai's arrival the boy's relatives are all collected, and the rupee and cocoanut (*naryal*) are presented to the boy, the *tewa* to his father, and the *tiyal* to his mother. For several days before the marriage procession (*barat* or *janet*) starts from the boy's village he is feasted by his relatives in the village at their houses in turn, and on these occasions he receives the *ban*, *i.e.*, his body is rubbed over by the Nai with a mixture (*batna*) of flour, turmeric and oil. The boy receives five, seven or nine *bans*, and the girl receives two less in her own house. The number of *bans* to be given is communicated in the *tewa* announcing the date of the marriage. The day upon which the first *ban* is given is called *haladhat*. The guests who are to accompany the *barat* are invited by

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receiving small quantities of rice coloured yellow with turmeric. These guests assemble at the boy's village before the *barat* starts, and just before the start pay each their *neondha* (*neota*), or contribution, to the expenses of the marriage.

Neota.

The system of *neonda* or *neota* is a curious one ; it will be understood by an example. *A* invites *B* to the marriage of his son. *B* presents a *neota* of Rs. 5 ; if subsequently *B* has a marriage he will invite *A*, who will pay perhaps Rs. 7 *neota* to *B* ; the excess Rs. 2 is called *badhau*, and *B* will have to pay at least this amount of *neota* to *A* on the next occasion of a marriage in *A's* family. The account can be closed by either party on any occasion paying no more than the exact amount of the excess due from him. A very large sum offered as *neota* will be sometimes refused, in the fear that it will be difficult or impossible to repay it. Only those are invited as guests to the wedding who owe this *neota*.

The boy's maternal uncle (*mamu*) presents the *bhat* before the procession starts ; it consists of clothes and jewels for the boy's mother, and is a free gift. He also presents clothes to the other relatives of the boy. The Brahman or Sunar ties the *kangna* or bracelet on the boy's wrist, and, marshalled by the Nai, the procession starts. At this point among the Jats the bridegroom's sister seizes his stirrup or the nose string of his camel as if to stop him, and she receives a small present as an inducement to let him proceed. *Thapas* or handmarks of red *geru* are put on the wall of the houses of both bride and bridegroom on the first day on which the *bans* are given, also on the bride's house the day before the *barat* reaches her village, and on the boy's *angan* the day before it returns.

On approaching the bride's village shortly before sunset the *barat* halts in the *gora*, and the village Nai comes out to meet it with a vessel of water ; he is followed by the Dhanak with a smouldering *gosa* or cake of cow-dung, and both get a small fee from the bridegroom's father. Among the Deswali Jats the bride's father with his relatives then comes out to meet the *barat*, and presents the boy's father with some *laddus* or sweetmeats, Re. 1 and a cocoanut, while his Brahman puts a *tika* on the bridegroom's forehead or a *sera* or cap on his head. *Hakk gwar* or *gora* (a fee of Re. 1) is often paid to the headman of the village.

Among the Bagris the girl's father and his relatives only come as far as the village *chaunk*, the *barat* advances

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and meets them there, and the presentation of the cocoanut, &c., takes place there. When all this has been satisfactorily accomplished the *barat* advances to the bride's house for the ceremony of *dhukao*. The bridegroom dismounts, and among Deswali Jats there is a mimic scuffle, in which the boys of the village attempt to mount his horse. The bridegroom with a branch of the *ber* or *jarhberi* then strikes the *teran*, a small wooden frame made by the Khati for Re. 1, and suspended over the bride's door: her father seizes the *jarhberi* branch and pulls it into the house. The bride's mother and sister then measure (*napna*) the bridegroom with a cloth, and the former performs the ceremony of *arata* by waiving a dish containing a lamp and other articles round his head. The bride's mother and sister are presented with Re. 1-4-0 each, and the bridegroom and his friends then return to the *Jandalwasa*, or place in the village set apart for the members of the marriage procession. The above ceremonies take place about sunset or a little after. After this the bride's mother and her other female relatives take rice to the *Jandalwasa* for the members of the *barat*.

The marriage ceremony.

The actual marriage ceremony (*phera*) always takes place after nightfall at the bride's house in the *angan* of which a canopy is erected. The Brahman *parohits* or family priests of both parties are present. The bridegroom and his friends and relatives proceed to the bride's house. The latter is brought in, dressed either in clothes previously sent by the bridegroom's father from the *Jandalwasa* or in those presented as a *bhat* by her maternal uncle. The bride and bridegroom sit down, she on a *pira* or high stool on his right hand, and he on a *patra* or low stool. The Brahman makes a *chaunk* and lights the *hom* or sacred fire. *Mantras* or sacred texts are read, and the boy's right hand is put into that of the girl on which some *menda* has been rubbed.

The girl's Brahman than calls upon the girl's father to perform the *kanyadan*. The latter then puts two *paisas* into the boy's hand and the girl's Brahman pours water on them; the father then says that he gives his daughter as a virgin to the bridegroom who accepts in a form of words called *susat*. The girl's Brahman then knots her *orhna* to the boy's *dopatta*, and the *phera* or binding ceremonies then take place. The girl and boy both circle slowly four times round the fire, keeping their right sides towards it. Among the Deswali Jats the girl leads in the first three

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pheras, and the boy in the last; the Bagris reverse this; with them the boy leads in the first three and the girl in the last. After the fourth *phera* the boy and the girl sit down, their positions, however, being changed, the bridegroom now sitting on the girl's right.

While the *pheras* are going on the Brahmans of both parties recite their respective genealogies, and that of the girl calls upon the girl's father to do *qaodan,* upon which the latter presents the Brahman with a young calf or cow, and the girl's relatives give similar presents to the boy's father (*samdhi*). The girl's Brahman receives Rs. 6 or Rs. 7 for his share in the ceremonies. The bride is then given some *laddus* and goes into the inner apartments. The boy's *sera* is received by his mother-in-law, who gets Re. 1, and he then returns to the *Jandalwasa* leaving his *dopatta* still knotted to the *orhna* at the bride's house.

After ceremonies.

The day succeeding the *phera* ceremony is called *bandhar or badhar;* the bridegroom with the *barat* is fed both morning and evening at the expense of the bride's father, and the same is the case on the next day when the formal departure of the *barat* takes place. On that day the bridegroom's father proceeds to the bride's house, and presents the *bari* or presents of clothes, jewels, &c. In the evening the *barat* assembles at the bride's house, and the bride's father brings the *dan,* which consists of a bedstead, or *charpai,* under which are placed all the brass household vessels which the bride is to take with her. The boy's father gives the *kamins* some fees, and the *neota* is collected from the bride's guests just as was done previously in the boy's village. The actual departure of the *barat* takes place next morning. As the procession moves off the girl's mother puts a red handmark (*thapa*) of *geru* on the back of the boy's father.

The village Nai and the bride's brother accompany her to the bridegroom's village. On approaching the latter the bride and the bridegroom with Nain stay outside, and the rest of the procession enters the village. The women of the village then come out singing. A vessel of water is placed on the girl's head and they proceed to the bridegroom's house. At the door the bridegroom's mother measures both bride and the bridegroom with a cloth and with the *bilona* or (churning stick), and sprinkles some water out of the vessel on the girl's head; the rest she throws away. The boy's sister then bars the door (*bahar*

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rukai), and receives a small present in order to induce her to open it. Inside the house seven *thalis* or dishes are placed on the ground in a row; the bridegroom walks along and pushes them on either side with his foot. The bride then has to pick them up and put them inside one another without allowing them to make any sound by knocking together.

The bride is then taken off to worship the village deities such as the Bhumia and the Sitala. On her return the ceremony of *munh dikhai* is performed. The bride receives small presents from her relatives as an inducement to remove her *orhna* and show her face. Next day *gotkundala* takes place. In this the bride is received into the bridegroom's clan or *got* by eating out of the same dish as the bridegroom's sister and his brother's wives.

The following day the bride returns with her brother and the Nain to her village, where she stays till *muklawa* takes place some time, perhaps several years, afterwards.

Muklawa.

The *muklawa* ceremony is performed after the bride has reached puberty, and an odd number of years after the actual marriage. After the *muklawa* the bride finally settles in the bridegroom's house, and they live as man and wife. The above is an outline of the marriage ceremonies as practised among Jats; with minor and unimportant differences it applies generally in the case of other Hindu tribes, except Bishnois.

Marriage ceremonies among—Bishnois.

Among Bishnois the proposal for a betrothal comes from the bridegroom's relations and not from those of the bride, as in the case of other Hindus. If matters are satisfactory, the deputation returns and fetches the bridegroom's relations. They proceed again to the bride's house and present Re. 1 and a cocoanut, which the bride accepts and the betrothal is complete. When the date or *lagan* has been fixed, in place of *tewa* or *pili chitthi*, a yellow string (*dhora*) with a number of knots on it, corresponding to the date fixed for the marriage, is sent by the bride's relatives to those of the bridegroom.

After the arrival of the *barat* at the bride's village the *dhukao* takes place as in the case of other Hindus. Instead of the *toran*, a rope is suspended over the door of the bride's house.

The marriage is performed at night. No *phera* are performed; the binding ceremony is *piri badal*, or exchange of stools by the bride and the bridegroom, who also take each other's hands (*hathlewa*).

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Marriage ceremonies among— Musalmans.

The marriage ceremony among Musalman Rajputs differs somewhat from that in vogue among Hindus, although it is easy to see that they were originally one and the same, and that the Musalman ceremony is the Hindu one changed to make it fit in with the Musalman creed.

As in the case of the Hindus, after preliminary arrangements between the two fathers, the bride's father sends his Nai to the bridegroom's father. The Nai presents the bridegroom with Re. 1 and clothes, and distributes sugar. A *thali* or dish is placed on the ground into which the bystanders put money, and out of this the Nai takes Re. 1 as a *neg* or fee. The boy's father gives him Re. 1 : also a *than* or piece of cloth. The ceremony is called *ropna*, and the betrothal is then complete. The next ceremony is the *sindhara*. This consists in the boy's father going with his Nai to the bride's house, taking with him a *hansli* and a garment for the latter, and also a *hansli*. The bride's father in his turn presents the bridegroom's father with *pagri* and a *chadar* or *than*.

When the girl is sold, the betrothal consists merely in an offer, and an acceptance of the girl's for a price together with part payment of the latter, amounting to at least Rs. 20.

When the date of the marriage is fixed the Nai is sent by the bride's father with a yellow letter announcing the date ; in the case of a sale he is instructed to deliver this letter only on payment of the balance of the price. In an ordinary marriage the Nai takes Re. 1 and a *reza* or garment with him for the bridegroom. The Nai gets Rs. 2-4-0 and a garment as *neg* (fee) on this occasion.

The *ban* ceremony is performed, and *neonda* (*neota*) collected as in the case of Hindus. The *barat* or *janet* on reaching the boy's village goes straight to the *Jandalwasa*, and does not halt in the *gora*. At the former place they are met by the bride's people with their *nai*, who gives the members of the *barat* *sharbat* to drink. Re. 1 and a *reza* (garment) is given to the bridegroom, and the latter's father distributes Rs. 4 among the *kamins*. The *barat* must reach the village shortly before sunset. After sunset the bridegroom and his friends go to the girl's house. The *nikah*, or Musalman marriage service, is then read, first to the girl who is in the inner apartment, and then to the

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boy bridegroom who is outside. The *ijab* or *kabul* or acceptance of the contract of marriage then takes place. The ceremonies on the day of *bida* are much the same as in the case of Hindus. As among the latter the bridegroom's sister tries to bar the house door when the *barat* returns to his village, and has to be appeased by a present.

Among Ranghars, *i.e.*, Musalman Rajputs, the girl stays for good in the bridegroom's family after marriage, and no separate *muklawa* takes place; when, however, six months or a year after the *phera* she goes to see her parents, they give her some presents which they call *muklawa*. This is evidently a relic of the Hindu ceremony.

Among Musalman Gujars the betrothal seems to be more of the nature of a bargain in which the bride is sold for a price. The bridegroom's father sends a male relative, or a female of the bride's village to arrange matters with the bride's father. Formerly the messenger used to present Rs. 2 to the girl's father and used to receive a garment from him. Now the custom is for the messenger to give Rs. 21 to the bride's father and to receive some clothes in return. The Nai apparently takes no part in the betrothal. When the date of the wedding has been fixed, which is always a Thursday, the Nai is sent with a string in which are tied as many knots as Thursdays will intervene between the date of despatch and the wedding. The rest of the ceremonies are much the same as in the case of Ranghars.

Karewa.

The foregoing ceremonies are only practised in the case of the first marriage of the boy and the girl. In case of widowhood the ceremonies are much curtailed, and, as a rule, the *karewa* form of marriage takes place. In this form there are practically no ceremonies beyond the feeding of the brotherhood and even this is often omitted. The mere fact of co-habitation and the acknowledgment by the man that the woman is his wife is ordinarily deemed sufficient to bind both parties.

Meaning of the ceremonies.

The marriage ceremony bears distinct traces of having grown out of a primitive system of marriage by capture, and some customs connected therewith, which have only lately been given up, point even more clearly to this. When the *barat* halted on the outskirts of the bride's village, a mimic battle with *kankar* (pebbles) used formerly to take place between the members of the procession and the village boys. The meeting of the bride's father and the bride-

groom's father in the *gora*, or in the village *chaunk*, looks like the vestige of a *punchayat*, in which the village comes to terms with an attacking force.

Meaning of the ceremonies.

The red mark put on the bridegroom's father as the *barat* leaves the village is certainly a token of the forcible abduction of the bride: and the ceremonies at the bridegroom's village after the return of the *barat* were evidently originally meant to indicate that the bride was henceforth bound to render services to her captor.

Ceremonies connected with death—Hindus.

Among Hindus there are no special ceremonies observed in the case of the death of a child under 7 years of age: it is simply buried.

On the approach of death in the case of older persons *panni* or *dab* grass is spread on the ground, and the dying person is placed on this. This rite is called *bhon*. The period of *patak* or ceremonial impurity of the house and its inmates begins from the moment of death. After death, gold, Ganges water and *tulsi* leaves are placed in the deceased's mouth. The Chamars only put in a silver ring. The corpse is washed and clothed in new unwashed clothes, *i.e.*, *pagri*, *dhoti* and *chadar*. The clothes in which the deceased died are given to the Dhanak. A bier (*arthi*) is made of bamboos and it should contain at least one stick of Dhak wood. This is strewn with grass and cotton tuft and the body is then placed on it. A lamp is lighted which is kept burning in the house till the twelfth day after death. The friends place a pile of wood in front of the door and carry each a stick to the burning ground (*chhallah*). The bier is carried by four men with the feet foremost. One of the bearers is the son. As the procession leaves the house a *pind* or ball of flour is placed at the house door. Another *pind* is deposited at the village gate as the procession passes, and another on the road where the bearers of the bier change places. At the *chhallah* the pyre is prepared and the body placed in it. The son or the chief mourner, who performs the ceremonies (*kiria karam*), sets fire to the pyre with a torch of *pula* grass. He at the same time sprinkles water out of an earthen vessel round the pyre and then places the empty vessels, mouth downward, at the head of the pyre, and a third *pind* with a *paisa* on it is placed inside this vessel. When the pyre is alight, the chief mourner with a long stick knocks a hole in the skull (*kapal*) of the deceased and calls on the latter by name in a loud voice: Brahmans appear to put a lamp on the vessel at the

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head of the corpse. The mourners bathe and then return home. The Nai hangs a branch of *nim* over the door of the deceased's house and visitors take a leaf and chew it. On the third day after the funeral the *phul* or remains, consisting of the nails and large bones, are collected and taken to the Ganges by some male member of the family, or, failing him, some friend.

On return from the Ganges the bearer of the remains goes straight to the *chhallah* where he sprinkles the pyre with Ganges water. Meanwhile the funeral ceremonies have been going on at the deceased's house. A Pandit performs a *katha*, that is reads the Shastras during the period that the *patak* lasts. On the night preceding the twelfth day a fire of thorn is lighted in the *angan*, and on the twelfth day *patak* ends and the house becomes pure. On that day the Gujrati Brahman comes to the house and is fed and receives fees (*dakshna*) and clothes. On the thirteenth day the Gaur Brahman comes and is feasted, sometimes at the village temple. The ceremony of *gaotaram* also takes place. A small trench is dug on the ground of the *angan* of the house; this is filled with a mixture of Ganges water, milk, *ghi*, cow's urine and cow-dung, some of which is sprinkled about the house. The trench represents the Ganges. A cow is then produced, the Gaur Brahman takes hold of its head and pulls it over the trench, while the giver, a relative of the deceased, holds the cow by the tail. The Brahman finally carries the animal off. This concludes the funeral ceremonies.

Musalmans.

Among Musalmans, on the approach of death the Kazi is called and repeats the *yasin* in the ear of the dying person, while the bystanders repeat the *kalima*. After death the body is placed with its face towards Mecca, and the body is washed by the Kazi and cotton is put in the ears and nostrils. The body is then dressed in a *tahmat* and *kafan*, or shroud, and laid out on the bier (*janaza*) wrapped in a *chadar* with another *chadar* over all. The *janaza* is then carried off by four men with the head foremost. At a distance of 40 yards from the grave the *janaza* is put down and prayers are read, and a Koran (previously purchased from him) is given to the Kazi for the benefit of the deceased's soul. This is called *hadia*. The body is then taken to the grave and placed in a recess at the bottom of the excavation on its side with the face towards Mecca, the grave itself being dug north and south. The aperture

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of the recess is so closed with earthen vessels that when the grave is filled with earth none shall fall on the body. Gram and money are distributed and *kalimas* are read. The *chadars*, which have been put on the body by friends, are given to the Kazi. The procession then returns and 70 paces from the grave it stops, and prayers are again said for the benefit of the soul of the deceased.

During the three days after death the relatives and friends of the deceased engage in saying the *kalima*, and for each *kalima* put on a heap a grain of gram. Twenty-five seers of gram are thus collected: on the morning of the third day (*tija*) these are parched or else taken to the Masjid and there distributed to beggars, while the *kalimas* which have been read are formally offered for the good of the deceased's soul. During the three days the deceased's family do not eat at their own house but at those of their friends. On the tenth day (*daswan*) food is given to *fakirs* and prayers said for the benefit of the deceased's soul; this is repeated on the *biswan*, on the twentieth day after death. The last ceremony is the *chaliswan*, on the Thursday nearest the fortieth day after death. On this day relatives and guests from all parts assemble at the deceased's house, and give an account of the number of prayers which they have said for the benefit of the deceased; prayers are then again formally offered by all for that purpose, and a feast takes place.

Bishnois

Instead of burning their dead, the Bishnois bury them in ground on which cows are wont to stand; the place generally selected is the cattle yard, or sometimes even the actual entrance (*deori*) of the house.

CHAPTER II.—ECONOMIC.

A.—Agriculture including irrigation.

Soils.

The soils of the district have already been described. In the district, as a whole, the amount of moisture which can be obtained is of far more importance than the class of soil in which cultivation is carried on.

The soils of the tract may be broadly classified into three divisions :—(1) a fairly heavy, and in parts, hardish loam (*kathi* or *karri*), which is known as *rausli* in the Delhi direction, and *niwan* in the Budhlada tract; (2) a light shifting sandy soil called *bhur* or *tiba* (hillock), the latter term referring to the undulating character of the ground in which it is found; (3) a very heavy clay (*sotar*), which becomes as hard as iron and impossible to till except when flooded. Of the two former classes the loam (*kathi*) is generally preferred, but in a district where rainfall is precarious, the light sandy soil has its advantages. As is well known, less moisture is requisite for germination and growth in it than in a loamy soil, and in consequence a crop of some sort or other will grow in it on a scanty rainfall under which the heavier loam would remain unsown; but with a fair supply of moisture the latter will give a crop far superior to anything that can be taken from the former. Owing, moreover, to the greater evaporation from light soil more frequent falls of rain are required to renew moisture than is the case in the more loamy soil.

In the tract in which light soil is mostly found sandy hillocks (*tibas*) are intermixed with loamy valleys (*tal*), the soil of which benefits somewhat by the drainage from the sandy hills. Some of the most fertile spots in the district are those which consist of loamy soil in proximity to a piece of waste land of higher level (*uprahan*). The shifting nature of the sandy soil, as already noticed, renders agricultural operations in it difficult as the seed is apt to be choked with blown sand.

The manner in which the hard *sotar* clay is flooded by the Ghaggar and Joiya has already been noticed, and it has been shown how in Tahsil Fatehabad the stream is confined in a comparatively narrow channel, in consequence of which the flood waters are deeper and the soil emerges

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less early than in Sirsa where the spread of water is much greater and the flood shallower, in consequence of which *kharif* crops can be grown on some of the flooded area.

Soils.

Of the hard *sotar* clay there are three varieties, depending not on their intrinsic qualities, but on their relative levels with reference to the flood water.

The soil which is situated lowest is called *dabar*, and is found in low-lying depressions at a greater or less distance from the main stream with which it is connected by natural channels (*phats*), or very often by artificial water-courses or *nalas*; these depressions are generally utilized as *kunds* or rice beds, the supply of water to them being regulated by artificial embankments. The land which is slightly higher than this is generally devoted to gram sowings, as the large amount of *dubh* grass and weeds found in it render it unfit for wheat cultivation.

The land at a higher level still, including the highest land touched by the floods, is comparatively free from grass and weeds, and is called *mahra*. It is devoted, if possible, to the cultivation of wheat, or wheat and gram, or barley. Being the highest flooded land it of course emerges soonest and dries quickest, so that when the floods fail early the moisture (*al* or *vattar*) left evaporates before the time for wheat sowing in November and December. in this case gram will be sown as in the lower levels. In fact in the latter a fairly good crop of gram sown in September will be obtained in any year in which the floods are not extraordinarily early in time and small in amount. Wheat is sown in the lower levels also, if sufficiently free of weeds and if the floods are suitable in point of time.

Season and rain fall.

The amount of rainfall is a matter of primary importance in a district in which over 85 per cent. of the cultivation is unirrigated; and, given the amount, much depends on its distribution over the various seasons. The summer rain should begin towards the middle of July, and the maximum rainfall should occur in that month and in August; there should also be fairly heavy showers at the beginning of September. The ideal rainfall for the district would perhaps be as follows. A very heavy fall in Har (June and July) and fairly heavy ones at intervals throughout Sawan and Bhadon (middle of July to middle of September). There should also be some rain in Assuj (September—October).

On the rainfall of June and July depend the sowings of all the *kharif* crops, and that of August and September is no less important, for on it are dependent the ripening of

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Season and rainfall.

the *kharif* and the sowing of the *rabi* in unirrigated and unflooded tracts.

If the rainfall has been good in September the *rabi* crops will require no further rain till near the end of January, the heavy dews of the winter season supplying sufficient moisture to keep the crops from withering. If, however, the September rains have been light, or if the falls have ceased early in the month, an earlier winter fall is necessary and the crops will dry up if there is no rain about Christmas.

The *zamindars* estimate the rainfall by the number of finger breadths (*ungal*) to which the moisture (*al*) penetrates into the sub-soil. A rainfall of 100 *ungals* in the summer and autumn is supposed to supply all the moisture which is requisite for the husbandry both of the *kharif* and *rabi*. A striking peculiarity of the rainfall of the district is its partial distribution locally; in some cases certain villages will have rain sufficient for sowing, while the land of contiguous villages will lie untilled.

The year is divided into three seasons : the hot weather (*garmiyan*) from Phagan (February—March) to Jeth (May—June) : the rains (*Chaumasa*) from Har (June—July) to Assuj (September—October) : and the cold weather (*Siyal*) from Katik (October—November) to Mah (January—February).

Agricultural year.

Preparations for the new agricultural year are made in Jeth (May—June) : *lanas*, or agricultural partnerships, are formed and land is then taken on rent for the year; but the commoner practice in unirrigated lands is for the latter to be delayed till the nature of the seasonal rainfall is known. Plough cattle are purchased prior to this at the fairs in Chait (March—April).

When there is canal irrigation agricultural operations commence in Chait with the preparation of the soil for the cotton (*bari*) crop by watering and ploughing, and by the subsequent sowing of the crop. In irrigated lands *jowar* for fodder (*charri*) is also sown about this time or a little later. If there is a good fall in March an earlier *bajra* crop will be sown in *barani* lands and cotton will also be sown in unirrigated lands. On the first fairly heavy fall of rain in the latter end of Har (June—July) ploughing and the sowing of *kharif* crops is commenced with the utmost vigour in *barani* lands. If there have been fairly good rains in the previous winter a large area will have already received a preliminary ploughing for the *kharif*; otherwise the seed is poughed into the ground with a drill, sowing and ploughing being a single operation.

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Agricultural year.

If the rain comes fairly early in the last half of June, *bajra* (spiked millet) and *mung* will be the crops first sown. If the rain continues *jowar* (great millet) and other pulses, such as *moth* and *mash*, will be sown in Sawan (July—August). If the rains are delayed till the end of June or beginning of July *bajra* and the pulses *moth, mung* and *mash* will be sown intermingled and probably also *jowar* and perhaps *til*. If the rains are very late and it is certain that if the first sowings fail there will be no time for further ones, all the unirrigated *kharif* crops, both millet and pulses, will be sown intermingled in the hope that some at least will ripen. In canal-irrigated lands the *zamindar* will sow a little *jowar* during July as fodder for his cattle. When the *kharif* crops have been sown the *zamindar* in *barani* tracts will, if there is a promise of rain for sowing, turn his attention to the preparation of some portion of his holding for *rabi* crops; in irrigated lands this is of course being carried on daily. In the flooded lands the cultivator at this time, Sawan (July—August), is engaged in sowing his rice crop supposing that the floods are favourable. If there is a good shower in Sawan—Bhadon (August or early days of September) *jowar* and *moth* mixed will be sown in *barani* tracts, especially if the rain has not been favourable for the earlier *kharif* crops. In Bhadon (August—September) the *kharif* crops have to be weeded and guarded by day against the depredations of birds and at night against those of animals.

If there is a fairly good fall in the early days of Asauj (September—October) a large *barani* area will be sown with gram (*chana*) and *sarson* (mustard seed) mixed; if the fall comes later in the end of Asauj, or the beginning of Katik, corresponding to the end of October, they will be sown mixed with unirrigated barley. In the flooded tracts in places where the soil dries up quickly, gram is sown during the first half of the month, and gram and barley mixed (*bejhar*) towards the end: while if the moisture is retained well up till Katik (October) *gochani* (gram and wheat) is sown. Meanwhile on lands irrigated either from the canal or from wells the *zamindar* has been diligently preparing his land by ploughing and watering for the *rabi* wheat crop; but little barley is sown on such lands.

By this time the *kharif* crops should have ripened if the sowing rains were fairly up to time. On the canal the *charri* (fodder) is out from the middle of Asauj to Katik, corresponding to the end of September or beginning of October. The cotton picking begins in Katik (October—

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Agricultural year.

November) and continues at intervals up to the middle of Poh, *i.e.*, the end of December, both in irrigated and unirrigated lands. All the unirrigated *kharif* crops and the rice in the flooded lands ripen in Katik unless the season is an unusually late one. They are then cut and, if the *zamindars* have no *rabi* crops to sow, are threshed and winnowed at once. Often, however, under a press of work the crops are cut and stacked in the fields and threshed at leisure afterwards.

Meanwhile the cultivator of canal or well-irrigated land begins to put in his wheat crop. From the end of Katik, corresponding to the first ten days of November, sowings continue as the preparation of the fields is successively completed up to the end of Mangsir, corresponding to the middle of December. The cotton pickings are in the interval being completed and some land prepared for the tobacco crop in irrigated tracts. In Mangsir (November—December) the threshing of the *kharif* crops is completed, if this has not been done before, and in Poh (December—January) and Mah (January—February) tobacco is sown and transplanted in the irrigated tracts and the wheat crop is watered.

If the winter rains come seasonably at this time or little later a certain area of *barani* land, that which has been newly broken up, is often sown with late barley: and the land in which the next *kharif* is to be sown receives a preliminary ploughing. After this point the *zamindar*, especially in the *barani* tracts, has more leisure, but he has to protect his *rabi*, if any, from the attacks of birds and wild animals, and on the canal he has to water his wheat crop.

The first of the *rabi* crops to ripen is *sarson*, and it is ready for cutting at the end of Phagan (February—March) or beginning of Chet (March—April). The gram is ready for cutting in Chet and the other crops, barley and wheat, ripen soon afterwards towards the end of Chet and in Baisakh (April—May), barley being a little before wheat. In these months the *zamindars*, especially of the canal and the flooded tracts, have their hands full, and there is often a great demand for labour. The *rabi* crops are all threshed and stored by the end of Baisakh (May 15th).

The area under well-irrigation in this district is insignificant, the reason being that, except in the neighbourhood of the canal and the Ghaggar, the depth of water is a hundred feet and more below the level of the ground. What few wells there are are meant primarily for drinking purposes. They are generally near the village site or round the

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village tank, and sometimes a little *rabi* is grown on the land attached to them, especially when the *kharif* crop has been a failure.

Construction of wells.

The operation of constructing a *pakka* well is somewhat as follows. A small *kachha* well (*kui*) is dug and the quality of the water ascertained as far as possible. A *nim chak* or round wooden ring either of *dhak, kiker* or *jand*, from six to nine inches thick and securely fastened with iron bolts, is made. Its diameter is equal to that of the intended well cylinder. The well is then dug to some depth and the *nim chak* is lowered and fitted on to a ledge of earth at the bottom of the excavation. The masonry well cylinder (*nal*) is then built upon this, the materials being lowered from above in baskets as required : when the *nal* has reached a sufficient height the ledge of earth at its base is dug away except at four points where the *nim chak* and superincumbent cylinder are still supported. When required these are cut away and the *nim chak* with the cylinder sink down by their own weight to a lower ledge of earth. The operation is repeated as often as necessary until the well cylinder has been built down to below level of the water. The portion of the masonry cylinder under the water is called " *kothi* " and the part above is called *nal*. A masonry platform " *man* " or " *mankanda* " is crected round the mouth of the well, and tanks (*kota*) for washing in and drinking troughs for cattle (*khal*) are also provided if the well is near the village site and not intended solely for irrigation.

Wells are invariably worked with the *lao* (rope) and *charsa* (leather bucket), round the rim of which is fixed an iron ring called *mandal*, to which are attached iron bars, to the ends of which again the *lao* is attached. A *charsa* costs from Rs. 5 to Rs. 6 and a *lao*, if made of hemp, Rs. 4, and if of skin Rs. 14 to Rs. 16. The rope runs on a wheel (*chakli*), the axle (*kanna*) of which is supported on bearings (*gudi*) built into pillars. The revolutions of the wheels are sometimes regulated by a brake called *lappa*. In the case of wells used for irrigation, the water is emptied from the *charsa* into a reservoir called *parcha* whence it runs into the *dhori* or water channel.

The cost of building a *pakka* well in the parts where water is at a depth of 80 to 100 feet or more varies from Rs. 1,000 to Rs. 2,000.

Working of wells.

To work a well with one *lao* at least four pairs of bullocks are required, with a driver to each pair. The bullocks raise the *charsa* by pulling the *lao* down the " *gaun* " or

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Workin of wells.

inclined slope adjoining the well; two pairs (*joris* or *gatas*) of bullocks work at one and the same time; while one pair walks down the *gaun* and thus raises the *charsa*, the other pair is walking up, and by the time it reaches the top the *charsa*, having been emptied into the *parcha* or water reservoir, has fallen again by its own weight. The bullocks are then attached to the *lao*, the bucket is filled by a peculiar jerk given to the rope by the man (*baria*) who stands at the wheel, and the bullocks start down the *gaun* again: the first pair meanwhile have started on their upward journey. Two pairs work in this way for six hours or two *pahras*; if irrigation is to be carried on all day, four pairs at least are needed. The wells are generally worked under the system of *lanas* already described, so that if the number of pairs of bullocks is more than four per *lao*, the share of each member of the *lana* in the produce per *lao*, which is of course limited, is reduced.

The bullock drivers are called *kilia* from the *kili*, the peg which fastens the bullock harness to the *lao*. Another man is required to arrange the flow of the water from the *dhora* or water channel into the *kiaris* or beds into which the field is divided. He is termed the *panyara* or *paniuala*.

Canal irrigation.

By far the most important means of irrigation in the district are the canals. There are three distinct systems which serve the district, namely (1) the Western Jumna system which irrigates parts of all five tahsils, but the bulk of the irrigation from which is confined to the Hansi, Hissar and Fatehabad Tahsils; (2) the Sirhind system which irrigates a few villages to the north of the Sirsa Tahsil and the out-lying Budhlada *ilaqa*; and (3) the Ghaggar Canal system, irrigation from which is confined to the Sirsa Tahsil. The Western Jumna Canal was first constructed as far as Hansi by Feroz Shah in 1355 A. D., and was carried on to Hissar in the next year in order to supply the water to the city which he had recently built there. It appears that he took ten per cent. on the yield of irrigation as *sharb* or water rate. Timur makes no mention of the canal, so that it probably ceased to flow soon after it was opened. In Akbar's time it was repaired and Shahjahan improved it and carried it on to Delhi. It was in full flow at the time of Nadar Shah's invasion, but it must have ceased to flow soon after. In 1805, when the territory came under the British Rule, it had long since silted up entirely. The canal was re-opened in 1826-27, but the fear of an enhancement of land revenue consequent on increase in the irrigation acted as a check on its extensive

use by the *zamindars*. It was not till the famine of 1832-33 that the feeling was overcome, and since then irrigation has increased largely.

Canal irrigation.

The canal after crossing the Karnal Bangar follows the line of the old Chautang *nala* across the Jind State and Tahsils Hansi and Hissar.

Till 1893 years ago no attempt was made to alter the original channel or to develop the irrigation on modern scientific lines so far as the Hissar District was concerned. The result was that the area irrigated was never as extensive as it might have been, while there was much waste of water, and in parts the irrigation was so intensive that the level of the sub-soil was raised considerably, the soil damaged, and the health of the people injured. Thus while some villages were suffering from over-irrigation, the people in adjacent villages would have paid almost any price for canal water, which they could not get owing to a slight difference in levels. This state of affairs led to the construction of the Sirsa Branch in 1895 and the Petwar Rajbaha in 1899, and as a direct consequence of these improvements to the remodelling of the openings on the old canal. This remodelling has caused a great reduction in the size of the openings on the old canal, with a consequent saving of water for use in the newly-constructed channels. The Sirsa Branch enters the district near the boundary of the Hissar and Fatehabad Tahsils, and, passing across Fatehabad, ends just outside the Sirsa Tahsil. From here a minor carries on the irrigation to a point some three miles west of the town of Sirsa passing though a portion of the rich Sotar valley. Just before the branch enters the district it throws off the Pabra system of distributaries, the total length of which is 67 miles and the authorised full supply 223 cusecs. The Pabra system enters the district close to the Sirsa Branch. The distributary system given off within the Hissar District from the Branch is shown in the margin. The Petwar Rajbaha has its head in the Hansi Branch, which enters the district not far from Jind. The Hansi Branch, which is part of the old canal, throws off three distributaries at Rajthal—the Narnaund, Petwar and Hissar Majors.

Name.	Length in miles.	Supply in cusecs.
Hansiwala Minor ..	0·10	6
Gorakhpur system ..	22	55
Bahuna Minor	2	13
Mohammadpur Minor	6	32
Adampur system ..	14	46
Fatehabad Minor ..	3	8
Fatehabad system ..	61	177
Ding Minor ..	6	7
Banswali Minor ..	0·2	6

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Canal irrigation.

There is a lock at Rajthal and navigation is possible from Hansi upwards. The marginal table gives the lengths of the distributaries fed by the Hansi Branch.

Name.		Total length, major and minor, in miles.	Authorized full supply.
Mahsudpur	..	31	124
Petwar	..	108	433
Narnaund	..	7	30
Hissar Major	..	95	300

Further large developments of irrigation in the district are under consideration, the proposal being to divert into the Western Jumna Canal much of the water now running into the Eastern Jumna Canal in the United Provinces. In consequence of the improvements already made coupled with the prohibition against the cultivation of rice on the old canal, the health of the people in the Hansi Tahsil has improved considerably, while in the areas to which the canal has been newly extended the increase in the amount of sickness is not very great. Some increase in sickness is perhaps unavoidable when a canal is newly extended to a village, owing to the increase in the number of breeding grounds for mosquitoes and malaria which results from the bites of these insects.

The Sirhind Canal.

The Sirhind Canal is of far more modern origin than the Western Jumna. It was only extended to the Sirsa Tahsil in 1888, and to the Budhlada *ilaqa* about the same time. Except in Budhlada the area irrigated is insignificant.

The Ghaggar Canal.

The Ghaggar Canals were constructed in the famine of 1896-97. A dam and weir have been built across the Ghaggar river just below the village of Otu: these hold up the floods which come down the river in the rainy season, and two canals, one on each side of the river, carry away the water far into Bikaner and distribute it over the adjacent fields. Irrigation from these canals is far more precarious than irrigation from either the Western Jumna or the Sirhind, because the canals are wholly dependent for their supply on the river floods: but it is less precarious than direct irrigation from the river, because the water of heavy floods can be stored up and used when required instead of passing into useless swamps. As yet the irrigation from the Ghaggar Canals has not been fully developed, chiefly owing to the want of enterprise of the cultivators of the tract who have failed to make the water-courses required. A scheme to

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The Ghaggar Canal.

raise the level of the lake at Otu three feet is under consideration. Its effect would be—

(a) to provide more water for the Ghaggar Canals; and

(b) to considerably increase the flooded area above the weir,

and thereby greatly increase the area under *rabi* irrigation.

The Rangoi Canal.

The Rangoi Canal is another irrigation channel dependent for its supply on the Ghaggar river. It has a chequered history.

It appears to have been originally dug, at the beginning of the nineteenth century, if not earlier, to carry water from the Ghaggar into the Joiya, the head of which stream was silting up. The channel gradually fell into disrepair: and in 1863, 1874 and 1895 large sums were subscribed by the villagers on its banks, under the advice of the District authorities, towards cleaning the bed, repairing the banks and widening the channel.

In the famine of 1896-97 the breadth of the channel was increased, and it was also deepened, as a famine work. Subsequent experience has shown that this was a mistake. What had been originally merely, as said above, a channel to carry spill water from the Ghaggar into the Joiya, was made into a canal which is too deep to irrigate with the small supply of water ordinarily available, and which carries away to very little use not only such of the Ghaggar spill as comes through its head, but also the rain water drainage of the cultivated land through which it passes.

In 1899-1900 occurred a second and severer famine: and work had to be found for many hungry Muhammadan peasants. So the canal was straightened and regraded down to its entry into the Joiya: and below that the Joiya itself was canalized. A masonry stop-dam was placed at the head of the Rangoi, with two intermediate stop-dams lower down its course. The whole canal was placed under the Irrigation Department, and light water rates imposed on the irrigation done from it, to pay for the expenses of working it.

The Irrigation Department have since had control of the canal. It has, however, since 1912 been made over to the District Board for management, Government making to that body for some years a grant to cover the expenses

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of working it. No water rates are now charged on irrigation done from it. The masonry stop-dams are not now used at all.

Method of Canal irrigation.

Canal irrigation is carried on in two methods, the flow system (*tor*) in which the canal water is delivered at a level not lower than that of the land to be irrigated, and the lift system (*dal*) in which the water is delivered at a lower level and has to be raised by the cultivator on to his land. By far the greater part of the irrigation done in the district however is effected by the flow system.

The distributaries are divided into major and minor, the former being usually called Rajbahas, and supply water to two or more minors. These are all the property of the Government. The cultivators are given heads (*kulaba*) in these distributaries, and from these construct water-courses to their own fields. To each head a certain area is assigned and all owners of land within that area take their share of the water flowing into the water-courses. As a rule the method of calculating shares in each water-course is left to the people themselves and they arrange the matter amicably. If, however, a dispute occurs the shares and turns are settled by the Canal Officers.

Flow irrigation.

The method of irrigation by flow (*tor*) is, according to the *zamindar's* idea, a simple matter enough. He has merely to knock a hole in the side of his water-course or in the field ridge and wait till the whole of his field from end to end is flooded.

Kiaris.

The rule requiring the division of a field into *kiaris* or small beds, has so far been a dead letter. Its obvious advantages are that it economizes water in the case of sloping fields in order to irrigate which completely without *kiaris* a great depth of water is required at the lower end in order to ensure the water reaching the higher level.

The cultivators' objections are that under the system of *kiaris* it takes much longer to irrigate a given area that without them, and that this is a weighty consideration where, under the *warbandi* system, irrigation is only available for certain periods. Again if *kiaris* are insisted upon in the case of the *paleo* or preliminary watering, they have to be broken up for subsequent ploughing, and then made again after sowing, thus entailing additional labour and trouble to the cultivator. In the case, however, of

well irrigation or canal irrigation by lift, where water is not ready to hand, the *zamindar* himself generally sees that the advantages of the *kiaris* system outweighs its disadvantages.

Lift irrigation.

Lift irrigation on the canal is carried on in two ways: either by wells called *sundiyas,* built on the banks of the water-courses (*khal* or *kand*), and worked with the *lao* and a *charsa* of peculiar pattern, or, where the surface to which the water has to be raised is not more than a foot or two above the level at which it is delivered, by the *dal* or scoop.

Kund irrigation.

Below the Otu dam in the Sirsa Tahsil a peculiar system of irrigation is carried on in the river bed. Here the difficulty was to keep out excess of water. To do this the river bed was divided into a large number of areas, each surrounded by a high and strong earth embankment. These keep the water out; and whenever any moisture is required for the crop within the embankment it is only necessary to make a hole in the dam through which the surrounding water flows on to the land to be irrigated. Often in high floods the whole village watches day and night strengthening the embankment with fascines to keep out the water; for once a breach is made the whole of the crop inside is certain to be drowned. Such embanked areas are known locally as *kunds.* The cost of constructing and maintaining these *kunds* was often considerable and formed a large part of the expenses of rice cultivation; but the necessity for them is now to a large extent obviated, because the dam at Otu holds up the floods, and there is not the danger now that there was in former years of the crops below the dam being drowned.

Cattle.

Table 22, Part B, gives statistics of the live-stock of the district at various periods. Hariana has always been famous for its cattle, and it has been already shown what an important part they played in the pastoral life of its former inhabitants.

The famines which have from time to time visited the district have been certainly more fatal to cattle than human beings; but in spite of this and the decrease of the grazing area in consequence of the spread of cultivation the breed has not deteriorated to any noticeable extent, and the decrease in numbers owing to famines is now being made up. As would be expected, the least developed part of the district, the Nali of Fatehabad, is proportionately the richest in cattle.

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Cattle-breeding.

Cattle-breeding is, in face of the spread of cultivation, on the wane, certainly in the southern part of the district. The *zamindars* of the Nali tract of Fatehabad do not buy much, but sell their home-bred (*ghar jam*) cattle, and are thus to a considerable extent cattle-breeders. But in the other portions of the four southern tahsils cattle are largely bought in March for agricultural operations, and sold again in October, when these are over and little breeding is done.

In many villages, especially in the Sirsa and Fatehabad Tahsils, grazing fees are levied on animals using the common waste of the village, but owing to the decrease of pasturage many villages have given up the custom, and it is generally falling into disuse.

The village cattle find their way of their own accord to the *gorah deh* in the morning; thence they are driven in separate herd (*chauna*) with one or more herd boys (*pali*) to each herd to the village waste. Late in the afternoon they are driven back to the *gorah* and thence dispersed to the houses of their owners where they are secured in the *deorhi* or entrance for the night. They are fastened in the enclosures round the village site during the rains in the Nali tracts to avoid mosquito bites.

If there is good rainfall in the west, cattle are driven in large numbers to the prairies of Bikaner, which in such a case supply excellent pasturage; when the rains have failed they are taken to the Kaithal side. The expression used in describing that the village cattle have been driven away to other parts to find pasturage is *gol jana*: and *gol baithna* is the expression used for denoting that outside cattle have been allowed to use the grazing grounds of the village on payment of fees.

A very considerable portion of the agricultural capital of the district is locked up in the form of cattle. The principal drawback to this is that in times of scarcity when fodder is short, cattle can only be sold with difficulty even if they are not altogether unsaleable, and the *zamindars* can only convert his cattle into grain or hard cash at a heavy, sometimes ruinous, loss.

Cattle Fairs.

Cattle fairs are held in the district twice a year (spring and autumn) at Sirsa and Hissar, and once a year (autumn) at Fatehabad and Bhiwani.

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Cattle Fairs.

Each fair lasts for about a fortnight. The income consists of a percentage of a quarter anna per rupee on all purchases, the proceeds being credited to the District Fund. Each purchaser receives a certificate of sale at the time of paying the percentage. The management of the fairs is in the hands of the District Board to which, together with all profits and expenses, it has been transferred by the Local Government in consideration of an annual contribution of Rs. 18,000 made to Provincial revenues.

At these fairs the greatest majority of the animals sold are bullocks, many of them young stock. The number of cattle for sale and the average prices realized depend of course to a large extent on the nature of the season. If there is an anticipated scarcity of fodder, the number will be large and the prices realized correspondingly low. Again, if there is drought in the United Provinces, the demand from that quarter, which is an important factor in the success of these fairs, is reduced. In addition to the local supply available for sale at these fairs large numbers of bullocks are brought from the Rajputana States on the west and sold. The latter include many of the excellent Nagor breed. These are largely used by the wealthier classes for drawing *raths,* as they trot very well. The Hariana cattle are largely brought up by dealers from the Punjab, and, as already noticed, from the United Provinces.

It is estimated that at the two fairs at Hissar some five lakhs of rupees come into the district on an average, and at the autumn Sirsa Fair about one-and-half lakhs.

Private bulls.

In the villages, a promising young steer is often kept and reared by the *zamindars.* When a full-grown bull (*khagar*) he is considered the common village property. He is allowed to wander about at leisure and does no work. He covers the village cows and what fodder is required for him is provided out of the village *malba.* The District Board also distributes a certain number of bulls every year.

Sheep and goats.

Sheep and goats, especially the former, have, during late years, increased largely and are now kept in very considerable numbers by the *zamindars.* In many cases the rearing of sheep has become a regular industry with the Chamars and Dhanaks of the villages. A man will take a few sheep from a town butcher (*kassab*) or trader (*byopari*) and will rear them for him, pasturing them on the com-

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The Cattle Farm.

chopping is also done by machinery. There is a small steam engine at the Home Farm which is used to work all the threshing and cutting machines. The rest of the machinery is worked by Farm bullocks.

Originally horses and camels, as well as bullocks, were bred, but in 1847, or thereabouts, the breeding of horses was given up, and that of camels about the time of the mutiny. The objects of the Farm now are to breed bullocks and mules of superior size and quality for Ordnance purposes, and to provide and distribute generally high class bulls and donkey stallions for breeding purposes. Experiments with the object of improving country wool are also being carried out, Australian merino rams being crossed on white Bikaner ewes. The cross bred wool is an undoubted advance on the pure Bikaner wool. Practically all the bulls and bullocks are bred on the Farm, but of the mules the majority are brought as yearlings in the open market and well fed and cared for so as to ensure their developing into Mountain Battery mules.

Most of the bulls and cows kept belong to the Hariana breed. There are also a few Gujrati and Nagor cows which are crossed with Hariana bulls. The bulls produced are of the finest quality. The best are kept by the Farm. and from the remainder the Superintendent of the Civil Veterinary Department, Punjab, selects animals to draft to various districts for the use of District Boards. The experiments made with donkeys prove that it is possible to obtain almost pure bred Panjabi donkey stallions equal to the best of the imported Cyprian and Italian donkeys at about one quarter of the cost.

The present strength of cattle in the Farm is given in the margin. A certain number of bull calves are reserved for breeding purposes, some to recruit the Farm stock and others for distributing to districts and Native States. The rest are castrated and kept separately from the other cattle. When they are four years old a careful selection is made, and those that are fit for the purpose of artillery

Herd bulls	24
Supernumerary bulls for distribution to districts, &c.	140
Cows	1,253
Plough bullocks	267
Ordnance bullocks for service ..	129
Young male stock	924
Young female stock	971
Mares for mule-breeding	59
Camels	8
Donkey stallions .. .	5
Mules	154
Cultivation bullocks	267
Donkey mares	99
Young donkey stock	149
Rams	9
Ewes	419
Lambs	303
Goats	27

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The Cattle Farm.

draught are made over to the Commissariat Department for distribution to the various Commands.

The heifer calves are reserved at the Farm for breeding purposes. As many as are considered unfit for such, whether by age or by natural faults, are cast and sold by public auction.

The Bir is the resort of hundreds of black buck and chinkara. It also contains a few *nilghai*. Small game, such as hares, partridges and sand grouse, are very common, and in the winter large numbers of the small bustard are to be seen. Shooting is strictly prohibited except with the permission of the Superintendent of the Farm. Such permission is never granted between the 15th March and the 1st October.

Agricultural implements.

The cultivator's most important implement is of course the plough (*hal* or *munna*). The two latter words refer primarily to the piece of wood shaped like a boot, into the top of which the pole (*hal*) and to the bottom of which a small piece of wood (*chou*) is fastened, the latter in its turn carries the *pali* or iron ploughshare. The *hal* is perhaps the most important part of the plough, as upon its weight and size depends the adaptability of the plough for ploughing various kinds of soil. In the case of sandy soils it is light and is called *hal*, whereas in the case of the firmer soils it is made heavier and called *munna*.

In the light soil towards the west it is not uncommon to plough with camels. The pole of the plough is fastened with a leather thong to a curved piece of wood called *pinjni*. which again is strapped on to the back of the camel by the *tangar*, a sort of camel harness which is kept in its place by the *palan*, a small saddle on the camel's back.

The other implements commonly used by the cultivator with their prices are somewhat as follows:—The *por*, *orna* or *nali* is a seed drill made of strips of bamboo and held together by a long narrow piece of leather (*badi*) wrapped carefully round them. It is secured to the *hatha* or upright handle of the plough with its lower extremity just above the ground behind the *hal* and has a wide mouth into which the seed is put, and so drops through the *por* into the plough furrow. The *kassi* is a spade costing Re. 1 to Re. 1-4-0, the *kuhari*, an axe for cutting brushwood and *pala*, costs Re. 1 ; the *gandasa* or *gandasi* are choppers of different sizes, costing 4 annas to 6 annas ; the *jheli* is two-

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Agricultural implements.

pronged pitchfork, its cost is from 4 to 5 annas. The fork is called *sangar* and the handle *nala*. It is used for lifting *pala* crops, &c. The *tangli* is a three-pronged pitchfork. *Kasola* is a hoe with a long handle (*binda*), cost 8 annas, and is used for weeding the *kharif* crops which have long stalks. *Dantri* or *dranti*, costing 4 to 5 annas, is a sickle with teeth, used for reaping and cutting grass. *Khurpa* is a short-handled spade or hoe for digging up grass by the roots : it costs 4 annas. *Sohaga* is a flat board and is used for harrowing by drawing it over the ground ; it costs from 2 to 3 annas. The *dandeli* is a rake with 6 or 8 teeth used for collecting cowdung and for making the ridges of *kiaris* : it costs 4 to 10 annas. The winnowing basket is called *chaj* and costs 2 annas. The *gopya* is a sling made of rope with which stones are thrown in order to scare away the birds which do damage to the crops when ripening : it costs 2 annas. Carts are not much used in the district, as most of the carrying is done by camels. In the Bagar a light kind of cart with smaller but solid wooden wheels is used. A short low two-wheeled truck called *rehru* is also employed for carrying water and fodder.

Agricultural operations.

The breaking-up of waste land and bringing it under cultivation is called locally *nautor*. Where, as in this district, there are no very heavy soils ; it is a comparatively simple operation. The *jal* and *kair* bushes are cut down and uprooted, and the long grass is burnt ; the ashes have a manuring effect on the ground. New land is generally broken up and prepared for cultivation in the winter if there are good rains at that time.

Ploughing and sowing.

Ploughing, harrowing and sowing are comparatively simple operations in the *barani* lands. On the first fall of rain in June or July the cultivator turns out with his bullock or camel plough and ploughs up as much land as he can. If the first rainfall is fairly heavy, and especially if it is late, the seed is sown at the same time as the first ploughing is given. The ploughing is often done in haste and is in consequence frequently not of good quality. The furrows are called *kud* and the ridges *oli*. There should of course be no space left between the furrow and the ridge ; if there is it is called *para*.

The following rhyme expresses the disastrous consequences following on such careless husbandry :—

Kúd men pára,
Gáon men ghára,

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Ploughing and sowing.

Bhint men ála,
Ghar men sála,
A space left at the side of your furrow,
A band of robbers in your village,
A hole in your house-wall,
Your brother-in-law staying in your house,

are four equally great calamities.

The plough furrows should be not more than three or four finger breadths (*ungals*) deep. In order to keep sufficient moisture around the seed to allow of germination, the *barani kharif* crops are all sown with the drill and are thus at once covered with earth, which falls into the furrow from the ridge as the plough passes on: a certain amount of moisture is thus assured. Sowing by scattering with the hand can only be employed where there is a certainty of sufficient supply of moisture, and this of course cannot be the case in *barani* land.

More trouble is taken with the *rabi* crops sown on *barani* land, the principal of which is gram. There are one or two preliminary ploughings, and the ground is harrowed with the *sohaga* after each ploughing. The seed is sown with the *por* as the supply of moisture is even less assured than in the case of *kharif* crops. Where there is apprehension that this will be short, the field is worked over with the *sohaga* which levels the ridges and tends to retain the moisture about the seed by covering it over with some depth of earth. If after the *rabi* has been sown in *barani* land, and before it has germinated, a shower of rain falls so slight that the moisture can penetrate only a very short distance, the surface stiffens and cakes (*papri lagti*), and germination is hindered: in such a case the ground is again harrowed with the *sohaga* in order to break up the surface.

On canal-irrigated lands the tillage is of course of a higher character. A *paleo*, or preliminary watering, is given in the case of nearly, if not quite all, *kharif* crops, and the ground is ploughed once or twice. The first ploughing is called *par* and the second *dohar*. In the latter the ridges are transverse in direction to those in the first ploughing. As the supply of moisture in the case of *kharif* crops in canal lands is assured, the seed is sown by scattering with the hand; and the ground is then ploughed again in order

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Ploughing and sowing.

to mix the seed, and worked over with the *sohaga* in order that the seed may be covered with some depth of earth. Far more trouble is of course taken with the tillage for wheat and the minor *rabi* crops in canal lands. The ground is carefully prepared by a preliminary watering, and is ploughed several times and harrowed after each ploughing in order to secure a fine seed bed. After sowing the ground is levelled with the *sohaga* in order to retain the maximum of moisture.

On the flooded *sotar* land, in which *rabi* crops are for the most part sown, ploughing and sowing are done in much the same way as in the *barani* tracts of the district, though the work of ploughing is of course considerably harder.

In the case of very lowlying flooded land ploughing is not possible because the land does not dry quickly enough, and the seed is scattered broadcast over the surface, and afterwards swept into the cracks which appear in the thick silt deposited as the moisture evaporates. The river brings down fresh deposits of silt annually and these replenish the soil and prevent it from being exhausted. This method is usually employed in the shallow depressions above the Otu dam.

Weeding.

After the rains, weeds of various kinds spring up freely in cultivated lands and all the *kharif* crops are weeded more or less. The operation is called *nilan* or *landhan.* It is generally done by the women and girls with the *kasola,* if the crop is one with long straw, or with the *khurpi* in the case of shorter crops. The more effective tillage for the *rabi* and the cessation of the rains soon after it is sown, keeps the ground in which it grows clear of weeds, and, as a rule, there is no need to weed it. Some one has to watch the crops by day and night while they are ripening.

Reaping.

Reaping is called *launi* and sometimes *katwara* or *katai.* It is done, generally speaking, with the *dantri* or toothed sickle. When the time for the *kharif* harvesting has arrived, the family go in a body daily to the fields, or in some cases even sleep there. The millets, *jowar* and *bajra* are reaped by cutting the ears (*sita*) off. The stalks (*karbi*) are cut separately and tied into bundles or *pulis* which are stored in stacks surrounded with a thorn hedge (*cheor*). The ears are threshed upon the threshing floor, *pir* or *klai,* by bullocks. *Gwar* and *moth* are cut from the root, but the pods (*phali*) are separated by being threshed by hand (*kutna*) with the *jheli,* and only the pods are threshed by bullocks

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on the *pir* or threshing floor. In the case of gram, the cut crop is threshed by hand with the *jheli* used as a flail and the pods (*tent*) are thus separated from the straw and leaves (*khar*) ; the pods only are heaped on the threshing floor, and then threshed. A crop when cut and lying on the ground is called *lan*, the straw and grain being both included in the term.

Threshing.

When the crop has been cut, such part of it as is to be threshed (*gahna*) by bullocks is arranged in a heap round a stake (*med*), fixed in the centre of the threshing floor (*pir* or *kali*). Two, four or more bullocks are then ranged abreast in a line *daim* and being fastened to the *med* walk in a circle (*gat*) round it through the grain or straw, or both, lying on the *pir*. In this way the ears or pods in which the grain is contained, and also the straw, if any, are broken up, and the grain is mixed with them. The mixture is called *pairi*. At this stage if straw has been threshed, as well as grain, the mixture is tossed in the air with a *jeli* or *tangli* while a wind is blowing, and the straw and light particles are carried to a distance, while the grain and broken ears fall almost perpendicularly. The grain is still at this stage to a large extent within the broken ears, and they are again heaped on the *kali* or *pir* and threshed, and the grain is thus finally separated from the ears.

The mixed grain, husk, &c., are then placed in the *chaj* or winnowing basket, which is lifted up and slowly inverted when, as before, the heavier grain and the lighter particles are separated. Where no straw is threshed only the one winnowing with the *chaj* takes place, after the grain has been separated from the ears or pods.

Measuring.

The dividing of the prepared grain is not a very important operation in this district, where *batai* is comparatively rarely taken. Where necessary the division is made by filling an earthen *jar* (*matka*) called *máp* for this purpose, with the grain, and assuming the quantity contained as the unit of measurement for the purpose of division. From the common heap (*sanjhi dheri*), which has to be divided, a little is left over, and out of this the *kamins* take their dues. The balance, if any, is divided between the landlord and his tenant. Before the division little bits of mud (*tappas*) are put on the grain heap to serve as seals, with the object of preventing depredations.

Manure.

Manure (*khat* or *khad*) is very little used in the district, as by far the larger proportion of the cultivation is unirri-

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gated and to use it in such land would only result in withering up the crops.

Manure.

In the area irrigated by the canal and in the small area dependent on wells, manure is used, especially in the former; but even so the proportion of irrigated land which is manured is very small. In the Hansi Canal villages it is given to land in which sugarcane, tobacco and vegetable, such as onions (*pyaz*) and pepper (*mirch*), are to be sown, as it is essential for them. If procurable, it is also applied to land in which wheat is to be sown. It is given, if possible, to land off which two harvests are taken successively. Manure is much more extensively used round Hissar town, where there is a large demand for land, and much of the canal-irrigated land is cropped harvest after harvest. Under such circumstances manure must be used for practically all crops, if the soil is not to be exhausted.

The manure usually used consists of sweepings and refuse from inhabited sites, and in the case of tobacco, *rehi*, a saline earth is applied to the soil after the crop has been planted. On the more heavily manured lands near Hissar town from 350 to 500 maunds per acre are applied. In other parts much less than this.

Rotation of crops.

On the unirrigated *barani* lands as a general rule but little attention is paid to rotation of crops and fallows. The enforced fallows arising from failure or shortness of rainfall are so frequent that these matters practically settle themselves. However in Tahsils Hansi, Hissar and the eastern parts of Bhiwani, where the soil is loamy, it is not unusual for the cultivator to keep some portion of his holding for the *rabi*, or rather to sow *rabi* in some portion of the land in which he has not sown *kharif*. The *rabi* crop sown is gram alone, or mixed with *sarson* (mustard seed) and barley. In such a case the land sown with *rabi* is called "*umra*," and is almost invariably sown in the next *kharif*, as the more thorough tillage given for the *rabi* fully prepares the soil for the next harvest and the full value of the extra tillage is thus obtained. The nitrogenous gram roots of course also benefit the soil as increasing the supply of the nitrogen in the ground, and the rotation will begin again with the *rabi*. But the uncertainty of the rainfall, of course, frequently disturbs the arrangement. In any case land cropped with *rabi* will always be sown for the next *kharif*. As between *rabi* crops in *barani* land, there is no particular rotation observed, but as between *kharif*

crops it is considered inadvisable to sow *jowar* (great millet) into successive *kharifs*, especially if the soil is at all light, as it has a tendency to exhaust it. A field which has borne *kharif* one year should certainly receive a winter ploughing, if it is to bear a good crop next *kharif*.

It is the exception for *barani* land to be cropped *dofasli*, and it can be done only under very exceptional circumstances, *e.g.*, when *bajra* has been sown in Jeth it ripens and is cut in Sawan, and, if there is rain, then gram for the *rabi* is sown in the same land. Or when *kharif* sowings have failed, but there is fair rain for *rabi* sowings, the *kharif* is ploughed up and gram sown.

In the unirrigated but flooded lands no rotation is observed: all depends on the floods. The lowest, or rice lands, are always sown with rice so far as the volume of flood water will permit. The lands on the next higher level, if sufficiently free from weeds, will be sown with wheat, if not with gram; the lands still higher, which are generally clearer than those in the lower level, will be sown with wheat if the floods have continued long enough to permit retention of sufficient moisture up to the season for sowing the crop; otherwise they also will be sown with gram. All depends on the volume and time of the floods: little or nothing on the crop previously sown.

On the lands irrigated from the canal greater attention is paid to rotation of crops and fallows than in the *barani* tracts, as the course of cultivation is less liable to disturbance from the want of moisture in the former than in the latter.

The principal *kharif* crops grown on canal lands are cotton (*bari*), *charri* for fodder and *jowar*. Of these cotton is by far the most important, and is yearly increasing in importance. In the *rabi* the chief crops are wheat (*gehun*) and wheat and gram mixed (*gochani*). Barley is not much sown, as it is not a paying crop and is confined to light soils on the west. *Methi* and vegetables are also grown.

In regard to fallows the chief principle as in *barani* land is that land cropped with *rabi*, called "*unira*," should never lie fallow in the succeeding *kharif*; a crop will always be sown in that harvest in order not to lose the advantage of the superior tillage of the previous *rabi*. Fallows when given are given after the *kharif* crop, either in the succeeding *rabi* alone or in both the succeeding *rabi* and *kharif*.

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Rotation of crops.

The question of whether a fallow shall be given or not depends of course largely on the crop taken in the previous harvest, so that fallows and rotation of crops are largely inter-dependent.

The rotation starts with wheat, or wheat and gram mixed in the *rabi*. After this a *kharif* crop will be taken, probably cotton. Cotton is an exhausting crop and is not off the ground in sufficient time to allow of a crop being sown for the next *rabi*. The land will lie fallow in that harvest, and probably in the next *kharif* also, especially if the cultivator has a fairly large holding. It will be sown in the following *rabi*, as before with wheat, or wheat and gram mixed. If the wheat in the first *rabi* is followed by *charri* the land will in that case also lie fallow in the next *rabi* certainly, and probably also in the next *kharif*, as *charri* is, like cotton, an exhausting crop. If after cotton or *charri* in one *kharif*, no fallow is given in the next *kharif*, the land should receive a preliminary winter ploughing, and probably *gwar* will be sown.

The *rabi* crop following *gwar* will be wheat, or wheat and gram mixed, and after this in the next *kharif* cotton or *charri* will be taken again, and the rotation recommences. In some cases after cotton in one *kharif* and a fallow in the next *rabi* an unirrigated *kharif* crop will be taken, such as *jowar*, *bajra*, *moth*, &c., If a *rabi* is to be taken after irrigated *charri* in the *kharif*, it must be barley, as wheat will not grow on *charri*.

Area cultivated per plough or well.

The area which can be cultivated per plough depends of course to a great extent on the nature of the soil. Again the *rabi* tillage is much more thorough than that for the *kharif*, and in consequence a smaller area can be cultivated for the former than for the latter harvest with the same labour. In the light soil of the Bagar a plough worked by two bullocks or one camel can prepare for the *kharif* some 30 to 35 acres. In the firmer unirrigated soil of Hariana the area falls to 20 or 35 acres for the *kharif*, and to 6 or 7 for the *rabi*. In the irrigated canal tract it is less than this again. In the flooded *sotar* lands the area of hard rice land which a plough can cultivate for the *kharif* rice is only about 2 acres, while the area for flooded gram and wheat lands is probably not much more than 4 or 5 acres.

The area which can be irrigated by a well is not a factor of much importance in this district since, as has been often remarked, the area of well-irrigation is remarkably small

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Area cultivated per plough or well.

In the Bagar wells in Bhiwani a *lao* well will irrigate between 4 and 5 acres. A well in the Hariana tract, which is not too deep to allow of *rab* irrigation from it will water about $2\frac{1}{2}$ to $3\frac{1}{2}$ acres, while a well near the canal tract, where the water is comparatively near the surface, will irrigate 4 or 5 acres.

Cost of cultivation.

It is impossible to form anything like a satisfactory estimate of the cost of cultivation; and the result, even if any was arrived at, would be somewhat meaningless. A great deal of the labour of cultivation is borne by the cultivator's family, his bullocks are in many cases home-bred, and it is difficult to estimate the cost of their keep. The cost of cultivation again varies largely, with the nature of the crop and of the soil to be cultivated.

Unirrigated *kharif* crops—*Bajra.*

The principal food staple of the district is *bajra.* It is sown on the first heavy rain in Har (June and July), the seed often being put in at the first ploughing; two ploughings are given at the most, and 4 to 5 *sers* of seed per acre are sown. Rain is needed for it in Bhadon (August—September). In Asauj westerly winds (*pachwa*) help the ripening of the crop. When the grain begins to form the ears assume a brown tinge, and as they ripen they gradually become of a dark colour. If the stalks and ears become yellow, or if the pollen (*bur*) is knocked off by too late rain, no grain will form. When the crop is ripe, generally in Katik before other *kharif* crops, the ears are broken off and threshed, the stalks (*karbi*) are cut and tied into bundles (*pulis*), and then stacked. They supply inferior fodder for cattle. The husks of the *bajra* grain are called *tuntra.* They are separated by winnowing, but are quite useless as fodder.

Jowar.

Jowar is cultivated in much the same way as *bajra;* not more than two ploughings are given and the seed is sown with the drill, some 8 to 10 *sers* per acre. The sowing of *jowar* as a rule takes place a little after that of *bajra.* It is weeded once about a month after sowing, and ripens a little later than *bajra* in Katik and Mangsar, *i.e.*, end of November. It requires a somewhat more stiff and loamy soil than *bajra.* As in the case of *bajra* the ears (*sittas*) are only threshed. The husks are called *turi* or *boda,* and when mixed with *pala,* make good fodder for cattle.

Moth and *Mung.*

The pulses *moth* and *mung* are generally sown mixed with *bajra* or *jowar* and in the same method as the latter crops. About 4 or 5 *sers* of seed per acre is used if they are sown alone; if, as is usual, they are mixed with other crops,

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Unirrigated *kharif* crops—*Moth* and *Mung*.

then from ¾ to 1 *ser* of each kind of seed is sown per acre. If the rainfall is well distributed at the beginning of the season for sowing, the above four crops can be sown separately; as in that case, if one fails, a second crop can be sown in its place. Where, however, the sowing rain does not come till late in the season all the crops will be sown together in order to save time and to make sure of obtaining some outturn from one or other of grains sown.

The broken straw of these grains, *guna*, and the broken pods, *palosi*, are good fodder for cattle.

Gwar.

Gwar is grown as fodder, the green stalks and also the grain are considered very good for cattle. After being reaped the pods are separated from the stalks and threshed. The broken pods (*phali*) are, as in the case of *moth*, called *palosi* and are good fodder. About 5 *sers* of seed to the acre are used. It is often sown on a late rainfall in August and September, and is reaped in November.

Flooded crops—Rice.

The only flooded *kharif* crop in Tahsil Fatehabad and the principal one in Sirsa is rice (*dhan*). The successful cultivation of rice is a laborious and difficult operation. The great desideratum for the crop is a continuous but equable supply of water. The crop is grown in *kunds*. The different varieties of rice are *chun*, *munji*, *kharsu*, and *santhi*. *Munji* is the commonest.

On the first flood in Har (June—July) enough water is admitted into the rice *kund* to moisten the soil thoroughly and to leave a depth of water of some two inches. The soil is then ploughed and harrowed with the *sohaga*, which is fitted with sharp points to stir up the mud and silt. In Sirsa the soil is occasionally manured with goat droppings. The crop is grown either by seed being scattered by the hand broadcast or by transplanting. In the former case the seed is moistened, and placed in earthen vessels (*chaties*). It is then spread out and covered with a blanket till it germinates. The germinating seed is thrown broadcast over the field which has been prepared for it in the manner already described. In the latter case the seed is sown very thickly in a small nursery bed, and the seedlings are transplanted to the field in which they are to grow by hand. The field has been thoroughly worked up till it resembles a puddle and the seedlings are placed about a foot apart. This second method is far more laborious than the first, but the outturn of grain is usually much heavier.

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Flooded crops—Rice.

The sowing or planting should be completed by the end of Sawan, *i.e.*, middle of August. Some 20 *sers* of seed per acre are used. The crop must grow in water, but care must be taken that it be not submerged.

While the crop is growing it requires frequent weeding, and at this time a plentiful supply of water is absolutely necessary, because, unless the soil is quite moist and soft, it is impossible to pull up the weeds. The crop must stand in water for a hundred days after which the water is allowed to dry gradually, and the grain ripens. If the water-supply fails, the crop will produce no grain. In this state it is known as *marain*, and is an excellent fodder.

Late floods coming down the Ghaggar frequently destroy the rice crop in Tahsils Fatehabad and Sirsa. The crop is reaped in November. The straw (*paral*) is not of much use as fodder.

Irrigated crops—Cotton.

The principal irrigated *kharif* staple in canal lands is cotton (*bari*). In Chait (March—April) land on which cotton is to be sown is ploughed two or three times after a *palco*, or preliminary watering. The seed (*binaula*), mixed with *gobar* (cowdung), is scattered by the hand: about 6 *sers* per acre are used. The soil is sometimes ploughed again in order to mix the seed with soil, and the *sohaga* is then applied. Sowings are completed by the middle of May. The crop has to be watered several times, and to be carefully weeded twice or thrice. Cotton is picked 10 or 12 times from Katik to the end of Mangsir. The produce of the first picking is not of much use and after the last pickings the cold of Poh (December—January) kills the crop, and nothing more can be got from it.

Charri.

For irrigated *charri* or *jowar* sown thickly as fodder, a preliminary *palco* is given, and the ground is tilled two or three times. About 20 or 25 *sers* of seed per acre are scattered over the ground and this is ploughed in. The *sohaga* is then applied. Ploughing and sowing take place from the beginning of Chait (15th March) to the end of Har (15th July). The crop receives two or three waterings unless it is sown *barani* in the vicinity of a block of irrigated fields. The crop is not generally manured.

Pepper.

Pepper (*mirch*) is the most important vegetable crop in the *kharif*. It is only grown on canal-irrigated land. The soil has to be prepared by a *palco* and several ploughings. The land is then divided into *kiaris* or beds, and

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seedlings are transplanted into them. They are then watered and manured. This is done from the middle of March to the beginning of July, and the crop ripens from the beginning of October to December. The manuring and watering have to be repeated frequently.

Unirrigated *rabi* crops—Gram.

The chief unirrigated *rabi* crop of the district is gram. The land is ploughed twice, or at the most thrice, and the seed is sown with the drill in Asuj (September and October). The soil is often not harrowed, as the presence of large clods is supposed to promote the growth of the crop by giving more space between the plants, and thus affording them more air. Some 18 or 20 *sers* of seed per acre are used. If there has been good rain for sowing it will require only a good shower in Mangsir (November — December) and another in Poh or Magh (December to February). Like other *rabi* crops it is not weeded. The pods are threshed by bullocks in the same way as for *kharif* crops. The straw and leaves of gram are called *bhusa*, and make an inferior fodder which is given to camels.

Barley.

Unirrigated barley is often sown mixed with gram, especially in the lighter soils. Two ploughings are given and the soil harrowed in order to break up clods. Seed is then sown with the *por*, about 20 to 25 *sers* per acre. The soil is then levelled with the *sohaga* in order to promote the retention of moisture. Sowings take place in Katik (October—November). A species of barley called *kanauji* is sometimes sown on a good fall of rain in January, especially in soils which have been lately broken up. Barley is reaped in Chait and Baisakh (March, April and May). The whole of the crop is cut and threshed by the bullocks; and the grain and straw are separated in the manner already described. The broken straw, &c., is called *turi* and is used as fodder.

Sarson.

Sarson or *sarsaf* (mustard seed) is sown in small quantities, mixed with gram, or gram and barley, about 1 *ser* of seed going to the acre. It is sown in Asauj or beginning of Katik. Some of the standing crop is from time to time gathered and eaten as a vegetable (*sag*) with food. After reaping, the pods and seed are separated by threshing and sold to *telis* who extract the oil. The stalks are of no use. Some of this crop is cut green as fodder.

Rabi on flooded lands.

On the flooded *sotar* lands the principal crops are wheat and gram, singly, or a mixture of them known as *gochanhi*. Some barley is also sown.

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Rabi on flooded lands.

For wheat two ploughings are given and the soil is harrowed. The seed is sown with the *por* about 20 *sers* per acre. The soil is then levelled with the *sohaga*, and winter showers are needed in order to bring the crop to maturity. The whole of the crop is cut, both grain and straw, and both are threshed by bullocks. The harvesting takes place in the latter half of Chait and Baisakh (April and May). Gram is cultivated in flooded lands in much the same way as in *barani* soils. Where gram and wheat are sown mixed, the two crops are cut and threshed together and the grains are not separated. The broken straw, &c., of the mixed wheat and gram is called *missa*, and makes very good fodder.

Irrigated canal lands.

The principal *rabi* staples on lands irrigated from the canal are wheat, and wheat and gram mixed.

For wheat a preliminary watering is given in most cases, certainly if the rains have been deficient. The land is then ploughed 4 or 5 times and harrowed with the *sohaga* after each ploughing. The soil is thus worked up into fine seed bed, and the seed is then sown with the *por* and the ground levelled with the *sohaga*.

Wheat is watered three or four times after sowing at intervals of 20 days. The irrigated wheat is cut in Baisakh and threshed and winnowed as already described. The broken straw and ears of wheat are called *turi*, and are used as fodder for cattle. *Kangni* (rust) is a disease which attacks wheat and is due to want of sunshine in cloudy weather. *Sundi* is an insect which attacks the grain.

Barley is not much sown on canal lands, as it does not repay the cost of irrigation. It requires less ploughing than wheat. It is grown mostly in the canal villages with light soil to the west of Hissar. It is sown and harvested about the same time as wheat. It is prepared in the same way as wheat after being cut and its *turi* is also used for fodder.

Tobacco.

For tobacco a preliminary watering is given, and the land is then ploughed and manured. It is then ploughed and harrowed several times. Seed is sown in Katik, about $1\frac{1}{4}$ *sers* to the acre. In Phagan (February—March) trenches (*kuttas*) about a foot wide are dug and the seedlings transplanted on the side of these. After this the crop is frequently watered and weeded twice.

Sales and mortgages of land.

Up to 1895-96 the alienation of land by agriculturists to non-agriculturists was not important. From that year

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Sales and mortgages of land.

onward till the passing of the Land Alienation Act in 1901, sales and mortgages increased by about three-fold. The reason of this was of course the fact that the harvests were peculiarly bad, and large numbers of persons, including even the thrifty Jats, had to migrate to other districts temporarily to obtain food and work. In many cases such persons mortgaged their lands, before going, to provide the wherewithal for their journey. There was a glut of land in the market and consequently a fall in value which necessitated still further mortgages to enable owners to get the sum necessary for their maintenance. Unfortunately the prevailing form of mortgage in the district is that which contains a condition of sale. The mortgagees were able to exact such hard terms from mortgagors that in practice a mortgage always meant a subsequent sale. Just when matters were at their worst the Land Alienation Act came before the Legislative Council. This caused many mortgagees to issue notices of foreclosure at once. Fortunately the year 1900-01 was a very good one, and consequently the damage done was less than it might have been. Even so, however, large numbers of good agriculturists must have been compelled to part with their land. This accounts for the enormous number of alienations in 1900-01. In 1901-02 the effects of the Act began to be seen and since then there has been a great falling off in sales and ordinary mortgages. On the whole the Act has been of the greatest possible benefit in this district. All who are worthy of credit can still get it and it is not to be regretted if those who are unworthy of it are driven to other means of life than agriculture. Probably the Jat will eventually oust the Rajput in great measure and the latter will take to military service in an increasing extent. Even where non-agriculturists have taken the place of agriculturists as landlords the evil done is not so great as it would be in the more densely-populated tracts of the Punjab, because as a rule the expropriated landlord becomes the tenant of the new purchaser and settles down to much the same life as he led before, with this difference that he has to pay considerably more as rent than he was accustomed to pay as land revenue.

Indebtedness.

Apart from the secured debt there is a vast amount of unsecured debt due from agriculturists to the village *baniya*. As a rule these debts vary from Rs. 10 to Rs. 100, and, so long as the debtor's credit remains good, he is charged

Indebtedness.

interest at a fair rate (Re. 1 per cent. per mensem), and no harm is done. If, however, owing to bad harvest or for any other reason, the debtor's credit fails, the account is closed, and the debtor is made to execute a bond for the whole amount of debt due. It is customary to enter a very high rate of interest in this bond (usually 2 or 2½ per cent. per mensem compound interest). In nine cases out of ten, however, if the debtor makes an honest effort to act fairly by his creditor, he is allowed a very large discount of the interest stated in the bond. The tenth case is the one which usually appears before our Civil Courts. The debtor repudiates his debt and the creditor endeavours to get all the interest he is allowed by the strict letter of the bond.

Loans under the Land Improvement Loans and Agriculturists' Loans Acts.

Up till 1895-96 loans to agriculturists were of comparatively rare occurrence. With the beginning of the dry years, however, it became necessary to help the people whose credit had been very badly shaken. Consequently loans were given very freely to all who asked for them. The culminating point was reached in the agricultural year 1899-1900, when over ten lakhs of rupees were advanced under the Agriculturists' Loans Act. Unfortunately, with the exception of 1900-01, the years continued bad, and collections could only be sparingly made. Eventually in 1902 and 1903 Government remitted nearly nine lakhs of rupees of outstanding loans. In 1902-03 and 1903-04 large advances of *taccavi* were again made. The harvests in 1903-04 were on the whole good and it was possible, therefore, to collect a considerable portion of the outstanding debt. Since then advances have frequently been made to help the poorer agriculturists to sow their land, but never to the extent found necessary in 1899-1900, and the advances made have generally been punctually repaid.

There is very little scope for the grant of loans under the Land Improvement Loans Act, because the only improvement that is necessary in most cases is the provision of means of irrigation and owing to the depth to sub soil water this is usually impossible. An attempt was made in 1899-1900 to provide money for the digging of *kacha* wells, and a few wells were dug. It was found impossible, however, to use them for irrigation in all but a few cases.

In 1902-03 money was advanced under this Act for the digging or improvement of ponds. Many villages' ponds were improved in this way, and this seems to be undoubt-

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Rents, Wages and Prices.
Loans under the Land Improvement Loans and Agriculturists' Loans Acts.

edly one of the best ways in which loans under the Act should be spent, especially when there is scarcity in the district not amounting to famine.

B.—Rents, Wages and Prices.

Rents.

Hissar differs from every other district in the Punjab in the fact that the vast majority of the rents are cash rents. *Batai* rents are usually only found in the case of canal-irrigated and flooded crops. The rent rates vary greatly from village to village and are generally higher in the four southern tahsils than in Sirsa. On *barani* lands there is very little variation from year to year, though there is a tendency to rise if the rents over a large period of years are considered. In the canal-irrigated tracts rents have risen rapidly in the past few years. In the four southern tahsils 8 annas per acre is a fair rent for the sandy soil of the Bagar tracts, while Re. 1-4-0 per acre is the normal rent for the harder and more productive loam of the Hariana Circles. These are, of course, rents for unirrigated lands. If the land is canal irrigated the rent is determined largely by the distance from large towns or villages where manure is easily procurable, and which afford a good market for the produce. In the neighbourhood of Hissar good flow land has been leased by the Superintendent of the Cattle Farm for Rs. 30 to Rs. 40 per acre, the tenant paying all the canal dues. Near Hansi also Rs. 20 per acre can often be obtained. In the outlying villages the rent varies from Rs. 8 to Rs. 10 per acre. Inferior canal lands can let easily for Rs. 4 per acre. In every case the tenant pays all the canal dues, including the so-called owner's rate and cesses. In the Sirsa Tahsil cash rents are in most cases levied only in the case of dry lands. The exceptions are a few villages belonging to the Skinner family in which the owners find it more convenient to levy cash rents even on irrigated land. The rent rate in Sirsa seldom exceeds Re. 1 per acre, and 8 annas per acre is more common. All rents below annas eight per acre are usually found to be customary rents. The usual *batai* rent rates are one-third and one-fourth. The water rates and land revenue are not infrequently shared by the owner and tenant in the same proportion.

The rents paid by occupancy tenants are almost all fixed in terms of the land revenue, and can only be varied by regular suit, or, when the tract is re-settled, by executive order of the Settlement Officer.

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Rents, Wages and Prices.
Prices.

Statement 26, Part B, shews the retail prices of the principal staples at head-quarters on the 1st January in each year. The improved communications with the outside world have had the effect of steadying prices to a remarkable degree. The difference between the lowest harvest price and the highest price in the year is not now nearly as great as it used to be. Moreover, in the district itself, prices are almost independent of the local condition of the crops. This fact was strikingly exemplified in 1901-02 when, in spite of the fact that the crops on *barani* lands failed completely throughout the district, prices remained normal.

Agricultural labourers.

Hired field labourers are generally employed in weeding the *kharif* crops where the work is not done by the women of the family ; but the time when there is the greatest demand for hired labour is at the reaping of the *kharif* and *rabi* harvests. The labourers are in nearly all cases village menials such as Chamars, Chuhras, Aheris and Dhanaks. When the harvest is a good one and work plentiful they get comparatively high wages, two and sometimes three or four annas per day, and one if not two meals of *roti*. They are by no means dependent on field labour alone, but practise other handicrafts in the village, such as weaving, curing skins, &c., and many of them cultivate land on their own account.

In seasons where the rainfall is partial tenants and even proprietors of villages in which there has been rain insufficient for sowing earn very fair wages by taking their ploughs and bullocks to adjacent villages where there has been rain, and ploughing for hire, which in some cases under favourable circumstances amounts to Re. 1 per day and meals. In seasons of scarcity the first pinch of distress is of course felt by the labourer, but he is less tied to his village than are the proprietors and tenants, and does not hesitate to leave it and seek labour elsewhere.

Petty village grantees.

There are a considerable number of village grants free of rent, especially in *bhayachara* villages. These grants are most commonly made to village menials and watchmen on condition of, or in payment of, service, to attendants at temples, mosques, shrines or village rest-houses, so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools and the like. The grants take various

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Rents, Wages and Prices.

forms; when the land is held free of either revenue or rent it is called a *dholi* if given with a religious object, and a *bhond* if given for village services.

Village menials—

The village menials most commonly found in the district are as follows in the order of their social rank:—

Khati.

The Khati is the village carpenter who does all the wood-work required by the villagers. His customary dues are a fixed amount of grain, varying from 30 to 50 *sers* per annum per plough, payable at harvest time, or a cash payment of 8 annas or Re. 1 per plough per annum together with fees at weddings, especially Re. 1 for making the *toran*. For these dues the Khati does all ordinary repairs, the wood being supplied by the owner. For new articles such as a plough (*hal*) or a charpoy (*manji*), two annas is received as wages.

Nai.

The Nai combines the occupation of village barber and gossip-monger. He takes a leading part in all family ceremonies. He will shave all but the lowest castes, such as Chuhras and Dhanaks. He is the bearer of good tidings, but never of bad, which are entrusted to the *daura*. The Nai gets no fixed remuneration, but he is fed at weddings and such like.

Lohar.

The Lohar is the village blacksmith and is distinctly lower in the social scale than the Khati. He does all repairs to iron work, the material being supplied by the owner. His dues are generally much the same as the Khatis.

Kumhar.

The Kumhar is the village potter and manufactures the household utensils required. In addition to this he keeps donkeys, a reason for his low caste, and also carries grain from the threshing floor to the village.

Chamar.

The Chamar is priminarily the leather-worker of the village and supplies the *nari* or throng for the yoke, binds the seed drill and fastens the prongs of the pitchfork with leather. In addition to this he generally performs the *begar* work of the village and also sometimes works in the fields. His remuneration consists of grain; either a small share of the produce or one maund, more or less, of grain per house per annum, together with the skins of all cloven-hoofed cattle who die in the village. The owners, however, sometimes retain the skin of full-grown buffaloes, which are valuable, and pay the Chamar 2 annas (*nikalwai*) for removing them. If the Chamar gets the skin he has to supply a pair of shoes in return. The Chamar sometimes shares the flesh of dead cattle with the Chuhras or Dhanaks.

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Rents, Wages and Prices.

Village menials—Chuhras and Dhaneks.

The Chuhras and Dhaneks are both on a level at the bottom of the village social scale. They are chiefly employed as the village *dauras* or messengers, whose duty it is to show the road to travellers, to summon the villagers together when required, and to carry messages and letters. The *daura* receives a fixed sum, generally Rs. 12 per annum, raised by a contribution levied on all the residents of the village, and also the skins of camels, horses and donkeys, and sometimes a share of the flesh of dead cattle. Many of the menials, and especially the Chamars, are also agriculturists, and not a few are inferior proprietors (*kadim kirsan*) and occupancy tenants.

Village *baniya*.

The village *baniya*, though a much and often a very deservedly abused individual, plays a part of cardinal importance in the village economy. He is the village banker with whom most of the brotherhood have a drawing account, which generally from the first shows a balance in favour of the banker. Payments to the credit of the *zamindar's* account are often made by him in kind by delivery of grain or cattle, and the price at which they are credited is one not unfavourable to the *baniya*. However in a good year in a prosperous Jat village, many of these village accounts will be cleared up. Without the village banker, on whom to draw in times of scarcity, the *zamindars* would often be in extreme difficulties, and there is perhaps much more good faith in his transactions with them than he is often given credit for. He is generally a person of importance in the village, and often holds land as an occupancy tenant or as a *kadim kirsan*, and he almost invariably has a lofty masonry house (*haveli*), which not inappropriately overtops the other buildings of the village.

Wages.

Table 25. Part B, shews the wages paid for labour, skilled and unskilled, and for the hire of carts, camels and donkeys. The table does not bring out the salient fact that the wages of labour are subject to far greater fluctuations than the prices of foodgrains or other commodities. In dry years labourers can usually be obtained for three annas per diem plus one good meal a day, while, if there have been good harvests, the wages of labour rise to 8 annas to Re. 1 per diem plus one meal a day. These high wages are of course only obtainable at harvest time. The great increase in cotton cultivation in recent years has caused an increase in the wages paid to field labourers.

CHAP. II. B.

Rents, Wages and Prices.

Measures of length, area, weights and volume.

The unit of length for measuring distances on the ground is the *kadam* or double pace, and the term as employed by the *zamindar* does not signify any definite number of feet or inches. The recognised official unit of length at the settlement of the Sirsa District in 1852 and that of the Hissar District in 1863 was the *gatha* of 99 inches. In the revised settlement of Sirsa the unit adopted was a *kadam* or *gatha* of 66 inches, while that employed in the recent settlement of the four southern tahsils was one of 57 inches.

The cloth measure in common use is as follows :—

3 *ungals*	=	1 *girah.*
16 *girahs*	=	1 *gaz.*

This *gaz* is equal to 32 inches.

Among the *zamindars* the measures of length other than for the ground are as follows :—

2 *balisht*	=	1 *hath* = 18 inches.
2 *haths*	=	1 *gaz* = 36 „
12 *gaz*	=	1 *pachosi*
8 *pachosis*	=	1 *adha.*

The *hath* is in reality an indefinite length. The *murwa hath* is the most common, and is measured from the projecting bone of the elbow round the end of the fingers held out straight back to the knuckles or sometimes to the wrist.

The *zamindar* has no peculiar area unit of his own. In the former settlements the *pakka bigha,* equivalent to $\frac{5}{8}$ acre, was taken as the unit of area, and to this the *zamindar* has now become accustomed. The side of one square *pakka bigha* is equal to 20 *gathas* (*kadams*), each 99 inches long.

20 *biswansis*	=	1 *biswa.*
20 *biswas*	=	1 *bigha.*

In the revised settlement of the Sirsa District a *bigha* was taken to be equal to 20 *biswas,* a *biswa* being equivalent to 45 square *kadams,* each 66 inches long. This *bigha* was thus the same as the *pakka bigha.* The area unit employed in the recent settlement of the four southern tahsils of the district is the *kacha bigha,* which is $\frac{1}{3}$ of the *pakka bigha* or $\frac{5}{24}$ of an acre. The side of a square *kacha bigha* is 20 *kadams,* each 57 inches in length. The sub-divisions of the *kacha bigha* are the same as those of the *pakka bigha.* Grain is almost invariably measured by weight units, and not by capacity units.

CHAP. II. D.

Mines and Mineral Resources.

Measures of length, area, weights and volume.

The higher weight measures are as follows :—

2 *chhitanks*	=	1 *adhpao* = $\frac{1}{8}$ seer.
2 *adhpaos*	=	1 *paobhar* = $\frac{1}{4}$ seer.
2 *paos*	=	1 *adhser*
2 *adhsers*	=	1 *ser*
5 *sers*	=	1 *pansers* or 1 *dhari*.
20 *sers*	=	4 *dharis* or 1 *dhaun*.
40 *sers*	=	2 *dhauns* or 1 *mon* or $82\frac{2}{7}$ pounds

Practically no measures of capacity are used : grain is almost invariably measured by weight units.

C.—Forests.

Hissar Bir.

The greater portion of the Hissar Bir has been gazetted as a Reserved Forest under the Forest Act, but it does not contain any timber of value. The unclassed forests consist of the Bir at Hansi and portions of the Birs at Hissar and Sirsa.

Arboriculture.

Arboriculture is a matter of considerable difficulty in a tract where there is such a deficiency of water as in Hissar. The only places where it can be carried on with any hope of success are near the canal. Along the banks of the latter is a fringe of very fine trees which have been nearly all planted.

Arboricultural operations with the aid of canal water are being carried out by the District Board on various roads throughout the district.

D.—Mines and Mineral Resources.

Kankar.

The only minerals found in the district are *kankar*, or argillaceous limestone in nodules, and *shora* or saline earth. Theoretically all the *kankar* is the property of Government, but in practice anyone can quarry for it who applies formally for permission to do so. The only fee charged is the eight annas court fee stamp which has to be affixed to every application. *Kankar* is extensively used for metalling roads, and the softer varieties are burnt for lime for buildings.

Shora.

Shora is usually found in deserted villages sites. In this case the only fee charged is Rs. 2 on the license issued by the Salt Department, but the proprietors of every village exact a royalty from all contractors extracting *shora* within the areas of the village. In some cases these royalties amount to a considerable sum. All profits derived by the proprietary body from these royalties have been taken into account in fixing the land revenue of the village.

E.—Arts and Manufactures.

Hand industries. Practically the only hand industry of importance is the weaving of coarse cotton cloth. This is done by Dhanaks, Chamars and Julahas, the customary price being 80 *haths* for the rupee. The Jat and Bishnoi women usually embroider their own *chaddars*, using wool instead of silk.

Factory industries. The main factory industry is the cleaning and pressing of cotton. There are at present 22 factories in the district of which 13 are at Hansi, 5 at Bhiwani, 2 at Hissar, 1 at Narnaund in the Hansi Tahsil and 1 at Uklana in the Hissar Tahsil. Details regarding the hands employed are given in Table 28, Part B. About 400,000 maunds of cotton are cleaned and pressed annually, the combined profits of the companies amounting to about a lakh and half of rupees. The cotton cleaning industry is of comparatively recent origin. It has led to a great increase in the area under cotton, and if only care is taken to select the seed distributed to *zamindars* carefully, there is every reason to hope for further developments.

A spinning and weaving mill was opened in 1913 at Bhiwani. It is managed by a Bombay firm, and is on a fairly large scale. So far it has had a fairly prosperous career. It deals more with yarn than cloth.

Miscellaneous manufactures. Bhiwani is the centre of a fairly important brass and bell metal (*kansi*) trade. The articles manufactured are the ordinary cups and platters required in an Indian household. These are fairly well finished but quite without ornament. The brass used is chiefly old broken brass (*puht*).

The embroidered woollen *orhans* or *chaddars* of the district are worthy of mention, for though nothing could be more homely than the materials, or more simple than the design, they are thoroughly good and characteristic in effect. Two breadths of narrow woollen cloth are joined and covered with archaic ornaments in wool and cotton thread of different colours, needle wrought in a sampler stitch. The cloth is a fine red, though somewhat harsh and coarse in texture and all the designs are in straight lines. The price of these *chaddars* was originally about Rs. 4, but since a demand has arisen among amateurs interested in Indian fabrics, the rate has doubled. It is scarcely likely that the woollen *phulkari* will grow, like the silk and cotton one, from a domestic manufacture for local use into a regular production for export trade.

F.—Commerce and Trade.

The commerical classes are principally of the Baniya caste and include every gradation of the trader or shopkeeper, from the petty village *baniya* who sells salt and oil (*nun tel*) to the substantial banker and grain-dealer who has transactions with all parts of India. Towards the north a few Khatris and Aroras are met with. Some of the commercial houses in Bhiwani and Sirsa are very wealthy and have branches in many other large cities. **Commercial classes.**

Of the larger traders not a few are men of energy and ability with a capacity for organization which enables them to conduct commercial enterprises of no mean order.

The Sunars do a considerable amount of business as bankers but not on a very large scale.

The *zamindar* commonly takes his own grain to market, and thus obtains the benefit of the higher prices ruling in the trade centres, but in time of scarcity it is of course to a considerable extent made over to the *baniya* in settlement of accounts.

Before the construction of the Rewari-Bhatinda Railway all trade between the west and the districts round Delhi went along the Dehli-Sirsa road which passed through the towns of Hansi, Hissar, Fatehabad and Sirsa: and all these towns were to some extent centres of this through trade, while Bhiwani with Sirsa shared the export trade to the States of Rajputana. The construction of the Rewari-Bhatinda Railway altered all this. The trade between east and west passed along this railway, while Hansi and Hissar ceased to be of such importance as centres as they were before, and became simply markets for the collection and export of the local produce, especially cotton at Hansi, and for the import and distribution of such commodities as are required by the surrounding agricultural population. Bhiwani, however, was able to maintain its position. Sirsa is rapidly degenerating into a place of merely local importance, its place as a collecting centre being taken by Dabwali on the Jodhpore-Bikanir-Bhatinda Railway, and various stations in Patiala territory on the Southern Punjab Railway. On the other hand Budhlada and Tohana, which were formerly of little importance, are rapidly developing into important collecting centres. From the district as a whole the most important articles of export are cotton, grain and rapeseed, while cotton piece **Trade centres.**

CHAP. II. G.

Means of Communication.

goods and salt appear to be the most important of the articles imported.

G.—Means of Communication.

Railways.

The Hissar District is peculiarly well served by railways. The oldest is the Rewari-Bhatinda metre-gauge railway which runs through the district for 122 miles. It forms part of the Bombay, Baroda and Central India Railway Company. There are stations at Bhiwani, Bawani Khera, Hansi, Satrod, Hissar, Jakhod, Adampur, Bhattu, Ding, Suchan, Kotli, Sirsa, Gudha and Kalanwali. The line does a large carrying trade from the tracts north of Sirsa towards Delhi and Bombay. The passenger traffic is of minor importance.

The Jodhpur-Bikaner Railway was extended to Bhatinda in 1902. It has stations at Chautala Road, just outside the district, and Dabwali. The Digana-Churu Branch of the same railway has also been recently opened to Hissar.

The Southern Punjab Railway passes through the Fatehabad and a portion of the Hansi Tahsils. It has stations at Budhlada, Jakhal and Tohana in the district. Up to date it has been most successful in diverting traffic towards Karachi. The North-Western Railway has recently opened a branch from Jakhal to Hissar, 52 miles long: which opens up the central part of the district. The most important result of the railways is the steadying of prices which has been already alluded to. Now unless there is scarcity over the greater part of India prices rise but little; they are hardly affected at all by local conditions. Another great advantage is the facility afforded to the famine-stricken to escape from the district. On the first approach of famine many of the poorer classes pack up their small bundles and make for Lyallpur or the Jhelum Colony. Frequently also contractors for digging on various canals come to Hissar to recruit coolies for the work. The result is that we can now view without serious misgiving a failure of crops which would have meant serious famine accompanied by loss of life in days before the railways were made.

There is a metalled road from Bhiwani to Rohtak which is maintained by the Hissar and Rohtak District Boards, and the road from Bhattu to Fatehabad has also been metalled recently. The unmetalled roads are for the most part in very bad condition. In parts of Sirsa the

road has been completely covered with drifting hillocks of sand, so that the wayfarer finds it easier to trudge across the neighbouring fields. It is difficult to suggest any improvement which would not involve the District Board in a greater expediture than it can bear. As a consequence of the bad state of the roads wheeled traffic is confined to the large towns and the ordinary means of transport is the camel.

CHAP. II. C. Means of Communication. Railways.

Navigable canals and waterways: ferries.

There are no navigable rivers in the district, and only two miles of the Hansi Branch of the Western Jumna Canal and a portion of the Hissar Major Distributary above Rajhthal are navigable. The traffic is not of any importance. There are 11 ferries in the district on the Ghaggar river, namely:—

1. Khaireki.
2. Jiwrar.
3. Bansidhar.
4. Panihari.
5. Ratya.
6. Kalotha.
7. Alawalwas.
8. Jakhal.
9. Sadahanwas.
10. Bira Badhi.
11. Bubhanpur.

As the Ghaggar river is no more than a name for the greater part of the year, these ferries are seldom used. In the rains when the river is in flood the approaches to the ferries become almost impassable for camels, and the ferries are therefore hardly used except by villagers wishing to get to their lands on the opposite side of the river. The right to levy fees at ferries according to the prescribed scale is auctioned annually and the proceeds credited to the district funds. The income from this source is insignificant.

Postal arrangements.

Statement 32 of Part B gives details regarding the extent of postal transactions in the district. It shows that postal business is steadily increasing. Of all the departments of Government the Post Office is the one which appears to have earned in the fullest measure the confidence of the people. The only bar to further progress is the illiteracy of the people which makes letter-writing the business of a particular class.

Besides the telegraph offices mentioned in Statement 31 there are telegraph offices at all stations on the railway which are open to the public. There is also a telegraph line on the canal from Badopal to Delhi *viâ* Hissar. This line is not open to the public. There is direct telegraphic communication between Bhiwani and Rohtak.

CHAP. II. H.
Famine.
Postal arrangements.

Table 29 of Part B gives a complete list of all rest-houses and dâk bungalows in the district, and Table 30 (polymetrical) of Part B gives the distances between the more important places.

H.—Famine.

Famines.

The part of the Punjab to the south of the river Sutlej has perhaps more than any other portion of the province suffered from the famines which have from time to time scourged Northern India, and within the tract in question the Hissar District has borne not only the first burst but experienced the acutest stages of the distress. The district borders on the sandy deserts of Rajputana, and has to receive the first rush of starving immigrants therefrom. Though the opening of communications has obviated any danger of absolute and extended starvation, still the question of famine—the more appropriate term is now scarcity—must from the above considerations occupy a position of much importance in the administration of the district.

San Chalisa.

The first famine of which we have any authentic account is that of A. D. 1783, the *chalisa kal* or famine of *san chalis* (Samat 1840) by which the whole country was depopulated. The preceding year had been dry and the harvest poor, but in 1783 it entirely failed. The country was depopulated, the peasants abandoning their villages and dying by thousands of disease and want. Only in the neighbourhood of Hansi did the inhabitants hold their own, but even here the smaller villages were deserted by their inhabitants who took refuge in the larger villages, until the severity of the famine should be passed. In other parts of the district none remained who had strength to fly. No reliable statistics of the mortality are extant, but there can be no doubt that the people suffered terribly. Some died helplessly in their villages, others fell exhausted on the way towards the south and east, where they thronged in search of food and employment. Nor was the mortality confined to the inhabitants of the district, for thousands of fugitives from Bikaner flocking into Hariana perished in the vain endeavour to reach Delhi and the Jumna. The price of the commonest food-grains rose to five and six *sers* per rupee. Fodder for cattle failed utterly, and the greater part of the agricultural stock of the district perished. But for the berries found in the wild brushwood the distress would have been even

CHAP. II. B. Famine. San Chalisa.

greater. Stories are told of parents devouring their children, and it is beyond a doubt that children were during this fatal year gladly sold to any one who would offer a few handfuls of grain as their price. The heat of the summer was intense, and all through July and August the people looked in vain for relief. At last in the month of Asuj (the latter part of September and beginning of October) copious rain fell here and throughout the province. There were not many left to turn the opportunity to account, and the few who were found in the district were, for the most part, immigrants from Bikaner, who had been unable, after crossing the border, to penetrate further eastward. These, however, seized upon the deserted fields and cultivated patches here and there. The result was a spring harvest in 1784 of more than ordinary excellence. The country gradually became re-peopled, but principally from the west, comparatively few of the original inhabitants returning to seek their old homes. Many who did return, found their fields cultivated by recent immigrants. In some cases the immigrants were ousted; in others they submitted to pay a quit rent to the former proprietors. The district has been re-colonized, but it cannot be said that the traces of the famine have yet all disappeared. The present parched and dried appearance of the country is popularly said to date from the disastrous effects of the drought of 1783; that fatal year is the era from which every social relation of the people dates. Few villages have a history which goes back uninterruptedly to a period before the famine, and there probably is not one which does not date its present form of tenure from the time when cultivation was resumed.

Famine of 1860-61.

In common with the whole of the tract between the Jumna and Sutlej the districts of Hissar and Sirsa were visited with severe famine in 1860-61.

The harvests of 1859-60 appear to have been poor so that the local stock of grain had been much depleted before the year 1860-61. The summer, autumn and winter rains of that year were more scanty—even in the previous year, and as a consequence both the *kharif* and *rabi* harvests failed.

Large numbers of cattle died, and many left the district in quest of places where fodder sufficient to preserve life might be found. Within the limits of the old Hissar District

CHAP. II. H.
Famine.

it is estimated that 192 persons and 38,000 cattle died of absolute starvation, while 21,400 souls and 47,500 cattle left the district.

Famine of 1860-61.

Measures of relief were started in February 1861, when the *kharif* had failed and there were no prospects of a *rabi*. The relief given took the form of payment by way of wages for work done mostly out of public funds, and by way of charity to old and infirm persons, for the most part out of sums raised by private subscriptions.

In the week ending February 16, the daily totals of persons employed on works in the Hissar District amounted to 11,021, and of those relieved gratuitously to 10,252; a month later the figures were 8,680 and 14,818 respectively; and for the last fortnight of April 12,123 and 40,877; the similar figures at the end of May were 18,985 and 60,161 the highest point reached.

In the early days of June rain fell and a demand for plough labourers at once sprang up. A pair of bullocks and a ploughman earned not less than Re. 1-1-0 to Re. 1-4-0 per diem.

The scarcity of plough cattle prevented full advantage being taken of the rainfall. The repletion of the village tanks at once stopped the relief work which their excavation had supplied and this and other causes reduced the daily totals of persons who received wages in the last fortnight of June from 10,585, the figure in the previous fortnight, to 8,451. The total cases gratuitously relieved in the same period were however 62,509 which rose to 75,139 for the first fortnight of July. The summer and autumn rains were good, and relief operations gradually decreased in amount more or less continuously after July up to the end of September, in the last fortnight of which month only 3,040 persons were gratuitously relieved. During the first fortnight of October the daily total of persons receiving wages amounted to only 3,719: after this date relief operations ceased altogether. The daily total of persons who received wages during the period of relief operations in the Hissar District alone amounted to 190,369, while the similar figures for the recipients of gratuitous relief were 658,870.

Famine of 1869-70.

The districts of Hissar and Sirsa again suffered, more perhaps than any other district in the Cis-Sutlej tract, in the famine of 1869-70. The harvests of 1867 had been below average, the winter rains of 1867-68 were

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Famine of 1869-70.

unusually heavy, and appear to have had a prejudicial effect on those which should have come in the summer and autumn of 1868. On July 18th in the latter year there was a fairly general rainfall throughout the district, except in the Bhiwani Tahsil. Ploughing operations at once commenced and the *kharif* was sown, but no more rain fell, and in September it became clear that there would be no *kharif* harvest, while the season for *rabi* sowings was fast slipping away; at the same time the difficulties of the situation were aggravated by the great scarcity of fodder. A considerable export of grain, chiefly *bajra*, was going on at the same time into Bikaner territory, where the prospects of famine were greater even than in Hissar.

The distress took tangible shape in the incursion in August of numbers of hungry immigrants from Bikaner on their way eastward in search of food and work. During the month of September relief operations began by the opening in various localities of poor-houses supported by voluntary subscriptions. In October famine relief works in the shape of tank excavation and road raising paid for from public funds were sanctioned and commenced, for the most part in the Barwala Tahsil. By this time prospects were gloomy in the extreme. Both the *kharif* harvest and the grass crop had failed entirely, the latter more completely even than in 1860-61, and all hopes of a *rabi* had faded away. The tanks had all dried up, and wells in many places had become brackish, and the inhabitants had no alternative but to leave their villages, and seek food and pasture elsewhere, while the numbers flocking in from Rajputana, where prospects were even more gloomy, added to the complications.

Famine relief works were extended, and the metalled road from Hissar to Hansi and the raising of the *kacha* road from Hansi to Bhiwani were taken in hand in January 1869.

The winter rains though giving a small and very temporary supply of fodder, were too scanty to raise any hopes for the *rabi* of 1869 which failed entirely. Up to the 20th February Rs. 11,990 had been collected as subscriptions, and with an equivalent grant from Government this was found sufficient to carry on the charitable relief operations. In Hissar District up to this date 46 poor-houses had been opened for the distribution of food, and 106,808 men and

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126,970 women and children had been relieved, the majority of these men being those who were too old and infirm to work. *Takkavi* advances were also given for the construction of *pacca* and *kacha* wells, by means of which cultivators were enabled to raise a small area of *rabi* crops in some parts of the district. Meanwhile cattle had died in large numbers, and those that remained eked out the miserably scanty stores of fodder with chopped *kikar* leaves and other equally innutritious food, which frequently brought on disease and increased the already excessive mortality. In March 1869, inspite of all the measures which had been taken to arrest the progress of the distress, it continued to increase. The daily total of destitute persons who received gratuitous relief from the Local Committee in Hissar amounted to 132,739, while the similar number of those employed on public works during the month was 61,399. This average was maintained in the subsequent month; but during May the distress increased rapidly. The great heat withered up the grass and cattle began to die in numbers.

Many immigrants from Bikaner again came into the district, and the poor who were unable to buy grain supported themselves on the fruit of the *karil*, which is unwholesome when eaten in any quantities, and on the leaves of the *jal* or *pilu*.

But whether the jungle fruits were wholesome or not, they were the means of saving many lives; for in this year of famine the crop of wild fruit was larger than had been ever before remembered, and during the month of June gave food to many thousand people.

During June and July no improvement took place on the situation. The Bikaner immigrants began to pass back through this district on their homewards after a fruitless search for labour in the east, and on their way back they halted in large numbers in and around the town of Hissar.

The rainfall in June and July north of the Sutlej did not extend to the districts of Hissar and Sirsa; a few scanty showers fell in the latter half of July in Tahsils Hansi and Bhiwani, but were of no use for ploughing operations. The number of persons gratuitously relieved in Hissar during the month of July amounted to 169,189, and those employed on famine works numbered 54,423. So great was the scarcity of fodder that up to the 30th June 1869, 152,801 head

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of cattle had died, of which no less than 44,061 were plough bullocks. These figures apply to the Hissar District. In Sirsa the Sikh Jats at great expense and trouble managed to keep the cattle alive. The Muhammadan Bhattis, on the other hand, slew and ate them, while the Bagri Jats let theirs loose on the countryside.

During the first fortnight of August the state of matters was such as to give rise to the gravest apprehensions. In place of seasonable rain for *kharif* sowings and *rabi* ploughings, hot burning winds daily swept across the district, which, more especially in the southern part, withered up the small area of *kharif* crops which had been sown on the scanty rains of July. It became clearly apparent that if, as appeared probable, the *kharif* harvest again failed totally as it had in 1868, the district would be plunged into a calamity, the direful consequences of which it was impossible to exaggerate. With a district in which thriftless Ranghars and Pachhadas abounded it was estimated that three-quarters of the total population would require relief.

But on the 22nd and 23rd August rain fell over a considerable portion of the southern half of the Hissar District and enabled agricultural operations to be begun; distress, however, still continued to increase and during the whole month the daily totals of persons receiving gratuitous relief amounted to 272,116, while the number of those employed on famine works was 53,666.

Early in September a little rain fell, but prices still rose, wheat selling at 8½ *sers* to the rupee. During the last week in August and the first week in September the daily totals of persons relieved amounted to 125,710 in the Hissar District, but about September 7th the long deplayed rain came at last, and the district, in common with the rest of the Punjab, and especially the Cis-Sutlej portion thereof, was saved from a famine in which it is hard to see how the starving population could have been in any way adequately provided for. Owing however more especially to the presence of the Bikaner immigrants who remained in the district relief operations had to be continued some time longer. In the month of September the number of persons employed on works fell to 38,099 and that of those relieved gratuitously to 242,028. These figures of course represent the sum of the daily totals.

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Famine.
Famine of 1869-70.

The subsequent gradations of scarcity can be judged from the marginal figures. In the Sirsa District alone it is estimated that 148,590 head of cattle perished in the famine, and an equal number undoubtedly died in Hissar. On the whole the two districts lost altogether 300,000 cattle in 1868-69. The marginal figures show the amounts expended in the Hissar and Sirsa Districts in gratuitous relief. Of these sums Rs. 16,000 and Rs. 649, respectively, were spent in giving pecuniary assistance and the balance in feeding destitute persons. In addition to these sums Rs. 88,820 was expended in the Hissar District in the prosecution of famine relief works.

	Persons employed on works.	Received gratuitous relief.
October 1869 ..	32,886	190,402
November 1869 ..	764	16,456

District.	Private subscriptions.	Donation.	Government equivalent.	Other Government grants.	Received from C. R. F.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Hissar ..	16,642	..	16,642	9,229	35,500	78,013
Sirsa ..	533	8,742	6,013	583	18,500	34,373

The balances of land revenue which accrued in the districts of Hissar and Sirsa for the agricultural year 1868-69 amounted to Rs. 48,958 and Rs. 52,969 respectively, of which Rs. 7,698 and Rs. 12,383 were remitted. The famine has been dealt with at some length as the question is one which intimately concerns the administration of the district. Two points appear to stand out with great clearness, namely, that the first shock of famine will bring in a crowd of starving immigrants from Bikaner, and at the same time the greater scarcity which will prevail there will induce export of grain from this district. The question of fodder supply is only second in importance to that of food supply in this district in case of prolonged drought and consequent famine and it is one with which it is far more difficult to cope. The introduction of railway communication through the length of the district has made a vast difference in the facilities for suddenly increasing the food stocks of the district, but unfortunately no scheme has as yet been elaborated for the

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wholesale importation of fodder; though the concessions first devised in 1909, by which fodder is imported by rail into districts in which a scarcity of that commodity is imminent at one quarter the usual rates, the difference being made good to the Railway authorities by the Central Famine Relief Fund, has proved of the greatest benefit to the district.

Scarcity prevailed in the district in 1877-78. The autumn rains of the former year failed. The total average fall all over the district for the months of June and July was 4·5 inches, against a decennial average of 7·6 inches, and the similar figures for the months August, September and October were 1·5 inches and 6·8. The *kharif* of 1877 in consequence failed and there was little *rabi* in 1878.

No relief works were opened either in Hissar or Sirsa, but a considerable number of persons left their homes to obtain work on the branches of the Sirhind Canal which were being newly excavated in Ferozepore.

The revenue demand in Hissar was fully collected in the years 1877-78 and 1878-79; in Sirsa, however, a sum of Rs. 3,799 was remitted in the former year, and one of Rs. 6.328 suspended in the latter. *Takkavi* advances for the purchase of seed grain and bullocks were given to the extent of Rs. 17,000 and Rs. 10,000 in the two districts respectively.

Cattle as usual suffered severely from scarcity of fodder; no less than 55,532 are said to have died in the Sirsa District alone in 1877-78.

Famine of 1896-97.

From 1879 to 1895 the agricultural history of the district was normal. The *rabi* harvest of 1895 was poor, and this was followed by a poor *kharif* in 1895 and a very bad *rabi* in 1896. The monsoon of 1896 failed almost completely. There were only 3½ inches of rain between the 1st May and the 15th October. The result was that the *barani* crops were a total failure. Prices, which had been rising steadily since April 1895, reached their highest point in November 1896, when they were as follows:—

	Seers per rupee.
Wheat	8
Jowar	9
Bajra	8·1
Gram	9·2

Famine relief works were opened in each tahsil on the 9th November 1896. The daily average by the second

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week of December was 1,731 and by the end of the month 8,290. In the beginning of February over 40,000 persons were employed. This rate of increase was maintained till June, when the weekly average of the persons employed rose to over 78,000 per diem. The highest daily total was reached on the 25th June when 98,312 were in receipt of assistance. Rain fell on the 12th July, and this first fall was followed by a good monsoon. The numbers relieved diminished very rapidly, and relief operations came to a close in September 1897. Thanks to the efforts made by the local authorities there were only three deaths from starvation and four deaths from thirst. The death rate rose considerably however, for the people were as a rule enfeebled by want of food before they accepted relief, and had not sufficient strength to bear up even against simple ailments. The loss of life among cattle was very great. It was estimated that by the end of famine the *barani* tracts of the district were left with only 15 per cent. of their requirements in plough cattle.

Rupees 3,25,741 was suspended out of the *kharif* instalment for 1896 and Rs. 69,343 out of the *rabi* instalment for 1897. Rupees 4,41,290 were advanced to the people under the Agriculturists' Loans Act, and Rs. 2,35,375 was given to the poorer landowners and tenants from the charitable fund which had been collected chiefly in England. Besides this the actual cost on famine relief operations was Rs. 11,80,062. As a set off against this expenditure the Ghaggar canals were dug, the Hansi Branch of the Western Jumna Canal was partially re-aligned, the Rangoi channel was cleared out and extended, and 589 tanks were excavated. A full account of the famine will be found in Captain Dunlop Smith's Final Report on the Famine.

Famine of 1899-1900.

Only two years elapsed and the district was again visited by famine. The year 1897-98 was a good one and Rs. 1,44,849 of arrears of suspended revenue were collected. The *kharif* of 1898 was bad, and was followed by bad *rabi* in 1899, and this necessitated the suspension of Rs. 3,84,753 out of the demand for the year, and then came one of the worst monsoons on record. Except for good falls of rain in June, the year was practically rainless, the falls for the period from July to the end of December varying from a total of 2·47 inches at Bhiwani to ·13 inch at Sirsa. Ninety-nine per cent. of the *barani* area sown failed completely, and Rs. 5,09,590 out of the revenue was suspended.

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The winter months were practically rainless, and the *rabi* crops sown on *barani* lands amounted to 1,200 acres only, of which 132 acres are recorded as having matured. Rupees 90,254 out of the demand for this harvest had to be suspended.

In September 1899 the prices of wheat, barley, maize, *bejhar* and gram all stood at 11 *sers* per rupee. Relief works were started on the 11th September 1899. By the middle of October over 50,000 persons were employed, and the numbers rose rapidly, till the 3rd of March, when 161,561 persons were in receipt of relief. After this, numbers decreased gradually till the 2nd June, when 96,524 persons were being relieved. They then rose again to 111,573 on the 14th July, after which they decreased rapidly till the end of September when famine relief operations came to an end. The monsoon broke on the 27th July 1900, and was a good one, resulting in a good *kharif* followed by a good *rabi*. Rupees 9,08,048 was distributed to the people in loans under the Agriculturists' Loans Act and Rs. 5,18,698 was given to the poorer classes as a free gift from charitable funds. Besides this the total cost of relief operations was Rs. 25,85,457. A full account of the famine will be found in Volume IV of the Punjab Famine Report, 1899 and 1900.

The *rabi* of 1901 was one of the best on record, and went a long way towards setting the people on their legs again, but this was followed by a bad *kharif* in 1901 and a very bad *rabi* in 1902. The *kharif* and *rabi* of 1902-03 were also very bad, and it was thought at one time that relief operations would have to be started on a large scale again. Fortunately this was not necessary because the prices of all the staple food-grains continued very low owing to good harvests in other parts of India. The *kharif* and *rabi* of 1903-04 were good, and they have been followed by a succession of fairly good years on the whole, though the *kharif* crops of 1905, 1907 and 1911 were notorious exceptions.

During the seven years between 1897 and 1903 Government spent Rs. 37,65,519 on famine relief and remitted revenue to the amount of Rs. 11,47,719 and agriculturists' loans to the amount of Rs. 8,99,866 : in addition a sum of Rs. 8,09,566 was given to the people from charitable relief funds. In return for this vast expenditure there is the satisfaction of knowing that, in spite of the fact that many persons in the last degrees of starvation reached the district from surrounding Native States, there were only seven recorded cases of death from hunger or thirst.

CHAPTER III.—ADMINISTRATIVE.

A.—Administrative Divisions.

General.

The Hissar District is under the control of the Commissioner of the Ambala Division. The head-quarters of the district are at Hissar where there is a small civil station. The principal officers of the district staff are the Deputy Commissioner, the Superintendent of Police, the Civil Surgeon, the Sub-Judge and three Extra Assistant Commissioners. The Deputy Commissioner is usually an officer of the Indian Civil Service. He exercises the powers of a Magistrate of the first class and as a rule he is also empowered under Section 30 of the Criminal Procedure Code to try all offences not punishable with death. As District Magistrate he also hears appeals from the orders of Magistrates of the second and third class. The Deputy Commissioner is also the Collector (or principal revenue officer) and the Registrar of the district. The Superintendent of Police is, subject to the general supervision of the Deputy Commissioner, responsible for the good working of the Police force in the district, and for the prevention and the detection of crime and the prosecution of cognizable offences. He has no magisterial powers.

The Civil Surgeon is *ex-officio* Superintendent of the District Jail. He is responsible for the sanitation of the district generally, and for the working of the numerous dispensaries in the district.

Besides the Extra Assistant Commissioners at district head-quarters there is an Assistant or Extra Assistant Commissioner in charge of the Sirsa Tahsil which forms a sub-division of the district. This officer has first class powers and is a Sub-Divisional Magistrate for the tahsil.

A District and Sessions Judge also sits at Hissar. He tries criminal cases committed to the Sessions Court, and appeals from the orders of the lower criminal and civil courts.

Tahsils.

For administrative purposes the district is divided into five tahsils, each under the charge of a Tahsildar with a Naib-Tahsildar at tahsil head-quarters to assist him. The tahsil head-quarters are at Hissar, Hansi, Bhiwani, Fatehabad

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Tahsils.

and Sirsa. The two latter are very much larger in area than the first three tahsils, and a portion of each has been constituted into a sub-tahsil with a Naib-Tahsildar in charge. The head-quarters of these sub-tahsils are at Tohana for Fatehabad and at Dabwali for Sirsa. At each tahsil head-quarters except Hissar there is a sub-treasury, the primary object of which is to serve as a collecting centre for Government revenue of all kinds. At Hissar there is a District Treasury to which the collections made at the tahsil sub-treasuries are remitted at frequent intervals.

All the Tahsildars are invested with the powers of Magistrates of the second class, and as a rule all the Naib-Tahsildars are invested with the powers of Magistrates of the third class.

Thanas or police station jurisdictions.

Each tahsil is further sub-divided into a varying number of *thanas* or police stations with a Sub-Inspector of Police or a first grade Sergeant in charge of each. These officials are not in any way under the control of the Tahsildar, but are directly under the Superintendent of Police.

Zails.

The whole district is divided into a number of *zails* or circles with a *zaildar* in charge of each. The *zaildar* is not a Government official. He is almost invariably the headman or *lambardar* of a village included in the *zail* who has been appointed *zaildar* by selection from among the general body of *lambardars*. In making the selection attention is usually paid to the man's influence in the *zail*, his character, the amount of landed property held by him, services he has already rendered to the State and so forth.

Every *zail* is a collection of villages or estates. In fixing the *zail* limits care was taken that the inhabitants of the villages included in a *zail* had some common bond of union such as religion or tribe, and in selecting *zaildars* preference is usually given to men who are of the same tribe or religion as the majority of the inhabitants.

Lambardars.

The inhabitants of each village are subject to the control of the headmen or *lambardars* of the village. These headmen or *lambardars* are the sole relics we have left of the village autonomy of former times. They represent the village in all transactions with the State. It is their duty to collect the Government revenue, report crime, and the occurrence of births and deaths in the village.

As a remuneration for their multifarious duties they are paid the proceeds of a cess which is equal to 5 per cent.

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Lambardars.

of the land revenue of the village, but it is not for this that they do the work. The post of *lambardar* is considered to be an honourable one, and it is much sought after. It is, however, an hereditary office, and it is only for certain definite reasons that the Collector of the district can pass over the claims of the next heir.

Grades of *zaildars*.

The *zaildar's* remuneration consists of the assignment of a fixed sum out of the revenue of some particular village in his *zail*. There are three grades of *zaildars*. They are remunerated at the rates of Rs. 100, Rs. 150 and Rs. 200 per year.

Chaukidars.

Besides the *lambardars* there are in almost every village *chaukidars* or village watchmen. The *chaukidar* is usually a man of inferior caste and is treated as a village menial. As a rule he receives as pay Rs. 36 per annum. In a few cases however he is paid in kind, receiving a certain amount of grain or flour from each household. His pay is met by a small cess on all houses in the village. As regards his duties the *chaukidar* is really the servant of the village community and takes his orders from the *lambardar*. He has to appear at the head-quarters of the *thana*, within which the village is situated, once a week. He then produces the birth and death registers (for the keeping of which he is responsible jointly with the *lambardar*) for inspection, and, if they have not already been written up, they are brought up to date by the *thana* clerk from information supplied by the *chaukidar*. The *chaukidar* must at the same time give information of the movements of bad characters and so on. If any cognizable offence is committed the *chaukidar* must at once report the facts at the *thana*.

Patwaris.

Another important rural official is the *patwari* or village accountant. Formerly the *patwari* was the servant of the village community, and kept the accounts of the village common fund (*malba*). He has now developed into a Government official and receives a stipend of from Rs. 12 to Rs. 15 per mensem. Usually one *patwari* has the charge of two or three villages. His most imortant duties are to write up certain registers for each villago, and to make a field-to-field inspection of the crops twice a year in March and October. The *patwari's* immediate superior officer is the field *kanungo*. This man is a peripatetic official who has charge of about 20 or more *patwaris*, for whose good working he is held responsible. The field *kanungo's* work

is closely supervised by the Tahsildar or Naib-Tahsildar when either is on tour.

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Patwaris.

At the head-quarters of each tahsil is an office *kanungo* whose duty is simply to check and copy into the tahsil registers the various entries regarding crops, etc., made by *patwaris*. The district *kanungo* has charge of the revenue record room at Hissar, and he is generally responsible for the correctness of all the revenue records.

Honorary Magistrates.

Besides the official Magistrates there are a certain number of Honorary Magistrates; the names of these gentlemen and the powers they exercise are given in Table 33, Part B.

There are also two Munsifs at head-quarters. These officials exercise purely civil powers, and they dispose of the vast majority of the petty suits filed on bonds.

B.—Criminal and Civil Justice.

The statistics regarding Criminal and Civil Justice are contained in Tables 34 and 35 of Part B. They call for no particular comment.

Cattle theft.

The commonest form of crime is cattle theft. It is a relic of the lawless times prevalent before the establishment of British rule, when the ability to steal cattle on a large scale was an honourable distinction. It is now confined to the Pachhada and Ranghar tribes among whom it is still considered to be a venial offence. There is reason to fear that the number of thefts of cattle that take place is far in excess of the numbers registered at the various police stations. The reason for this is the prevalence of the habit of taking *bunga* and the presence of a considerable number of *rassagirs* among the inhabitants. *Bunga* is the reward paid by the owner of the animals stolen for their recovery. The *rassagir* is the habitual trafficker in stolen cattle. When a man has his cattle stolen his first effort is to track the animals. If he is not successful in finding them in this way, he usually applies to the nearest *rassagir* for assistance. There is a sort of freemasonry among *rassagirs*, and usually the owner will be informed in a very few days of the amount of *bunga* he must pay before he can get back his animals. After a little haggling the *bunga* is agreed upon and paid to the *rassagir*. Then, if the *rassagir* is an honest man, as honour is reckoned among thieves, the owner is told where he will find the cattle: and on going to the place, which is

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Land Revenue.
Cattle theft.

invariably some isolated spot, he finds his cattle grazing contentedly with no clue to the actual perpetrator of the theft. In such cases the owner is thankful to get back his cattle and no report is made. Most of the *rassagirs* are men of considerable prominence, but it is almost impossible to get any evidence against them. Their ability to spirit away stolen animals (especially camels) borders on the marvellous.

Litigiousness of Jat tribes.

The Hindu and Sikh Jats are as a rule extraordinarily law abiding, but they are exceedingly litigious, and if they take to money lending they are more usurious even than Banias. The Bania's object when he lends money is to get what he deems to be a fair profit. The Jat's object is to get land, and he is not usually willing to accept any terms which will deprive him of the land he is striving to get.

Crimes generally.

Crimes of violence are of comparatively rare occurrence. In recent years they have been most prevalent among Bishnois, one of whose principal tenets is the sanctity of life. Apparently human life is not included in this definition. Dacoities are not common, and are chiefly confined to wandering gangs of Sansis.

Criminal tribes.

There are two criminal tribes in the district, the Bauriahs and the Sansis. The former are a criminal tribe only in name so far as this district is concerned. Most of them live quietly in villages and earn an honest livelihood either as tenants or as daily labourers. It is said, however, that they commit thefts when compelled by famine to leave their native villages. All Bauriahs in the district have been registered under the Criminal Tribes Act. The Sansis are a wandering tribe, who live by pilfering. Few of them ever do an honest day's work. Frequently, like the itinerant organ grinder, they are paid by the inhabitants of one village to move on to another. More commonly if they come near a Jat village they are driven off by the use or show of physical force on the part of the inhabitants. Occasionally they find a resting place for some months in a Pachhada or Ranghar village, where the owners are willing to levy blackmail on the proceeds of all thefts, or to use the Sansis as a screen for their own offences. As the Sansis have no fixed abode, it is not possible to register them under the Criminal Tribes Act.

C.—Land Revenue.

Village and proprietary tenures.

The Hissar District, as a whole, owing to its recent colonization and development offers facilities for the study

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Land Revenue.
The four southern tahsils.

of the growth of landed rights such as are not often met with; more especially is this the case in Sirsa where colonization is more recent even than in the case of the four southern tahsils of the district. It is proposed therefore to treat this matter at some length.

Turning first to the latter we find that in scarcely any case does the history of rights in land go back further than that social upheavel of the district which was caused by the *san chalisa* famine of Sambat 1840.

State of landed rights before the *san chalisa*.

Their ordinary course of development in a typical *bhayachara* village would be much as follows. Previous to the epoch of the *san chalisa*, village communities were very sparsely scattered over the area of the four southern tahsils at long distances from each other. The inhabitants of any one village would be mostly, if not entirely, of the same tribe and clan, and their principal occupation would be pasture. Each separate household or family would break up and cultivate what little land was required for its sustenance without interference from any other inhabitant, the cultivation being in scattered patches round the inhabited site. The demand of the State, which was of an extremely fluctuating character, was distributed over land or over cattle, or partly over one and partly over the other. Where the demand was taken in kind at a fixed share, each cultivator paid such share of his produce. As often as not the State was forestalled in realizing its demand by a band of marauding Pachhadas or Ranghars or Patiala Sikhs.

The burdens attaching to the possession of land were under such circumstances more apparent and obvious than the advantages, and the land had, in consequence of this and also of the unlimited area available, no market value, and sales or alienations were of course unknown.

Cultivators were constantly throwing up their holdings in seasons of scarcity and moving off to places where conditions were more favourable and marauders less plentiful. The difficulty under such circumstances was of course to get sufficient land cultivated to pay the constantly fluctuating demands of the State and of the wandering freebooters. Up to this period nothing of the nature of landed rights as between individuals had come into existence, though their germ was to be found in the more or less hazily recognized right of the corporate community to the lands adjacent to the homestead, which, owing to the great distances between village and village, were in no way defined or demarcated.

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Land Revenue.

Effects of the famine.

Such was the state of things probably when the *san chalisa* famine broke up on the district. Its immediate and direct effect was to overwhelm and scatter all but the strongest and oldest village communities, and these were of course much reduced by the emigration of individuals. The inhabitants of the smaller villages in many cases took refuge in the larger villages, more with a view to escape the raids of marauders than to escape the famine. The ultimate effect of the famine was to reduce the four southern tahsils of the district to a practically uninhabited waste, the battle ground of contending tribes of freebooters.

In this state the district continued for several years, but shortly before the first *de facto* establishing of British authority in 1810, the deserted waste began to be very slowly recolonized. In many cases the old inhabitants returned to their old sites and repossessed themselves of their corporate lands, and other new villages were settled, or old sites occupied by entirely new immigrants mostly from the west. All these communities were for the most part self-cultivating, and there was, as before, little or no idea of individual rights in land as opposed to the corporate rights of the village community generally. Each man cultivated what land he needed without reference to any one else, and the common expenses of the village, including the regular or irregular demand of the immediately ruling power, were distributed over the brotherhood, either according to land cultivated or number of cattle or any other method thought applicable. As yet individual rights in land had not appeared, and the corporate rights of the community had not taken any definite shape.

British rule.

Such was the state of affairs when British power appeared on the scene. A revenue assessment, whatever form it may have taken, was the primary agent in inducing that process of effervescence and evaporation out of which have crystallized the rights with which we are now familiar; and the process was of course aided by the greater security consequent on established rule.

The first, and perhaps immediate, result of the advent of a settled Government was the founding of numbers of new villages. Considerable areas were leased by Government to individuals in which to found villages and settle cultivators, and many old village sites, which had lain waste and deserted since the *chalisa*, were treated in a similar manner. Many villages were farmed to individual mem-

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bers of the commercial classes for arrears which accrued in the payment of the very heavy assessments which were imposed in the early years of our rule; and a not inconsiderable number of villages were transferred by sale or alienation by the original cultivators themselves to individuals.

Origin of *zamindari* and *pattidari* tenures.

The persons who thus obtained a position of authority and influence in these villages came gradually to be treated as the proprietors of the soil, and of course realised profits in the shape of rent from the actual cultivators, either settled by themselves, or who had been in cultivating possession at the time of the farm or transfer and had been sunk to the level of their tenants or, as they were called, *boladars*. The development of tenant right will be noticed below.

The farmers, lessees, &c., of such villages having thus acquired the position of proprietors were so recorded for the first time in the settlement of 1840-41, and the tenures of the estates owned by them were, and at present generally are, of the type known as *zamindari*, communal or simple, and *pattidari,* in the latter of which each proprietor's interest in the common income and assets of the villages is measured by ancestral shares. The fact that a large number of the present *zamindari* tenures originated in farms given by Government on account of the accrual of arrears is shown by the fact that even at the present time this class of tenure is described in the common speech of the countryside as the *kadar* or farm.

Origin of *bhayacharah* tenures.

In addition to the above a large number of old and deserted villages were resettled by the original holders whom the advent of settled Government induced to return to their ancient abodes, and in these, together with those which had never been entirely deserted by the former holders, numbering about 150, a development of rights, both corporal and individual, commenced on lines analogous to those noticed above. In such villages the corporate rights of the cultivating brotherhood, as opposed to the individual rights of a sole farmer or lessee, were the first to come to the surface. Land was plentiful, and each household in the village could appropriate and cultivate as much as it needed without pressure on the other members of the community, but no idea of individual proprietary right in a specific plot, carrying with it the power of alienation or transfer as against the other members of the brotherhood,

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Origin of bhayacharah tenures.

had yet sprung into existence. So far as any idea of proprietary right existed, such a right was vested in the brotherhood generally, and each member, or rather each separate household or family, paid a share of the Government demand proportional to the area of the village lands actually cultivated by it from year to year.

Such was the origin of the tenure which is now classed as *bhayacharah,* in which each proprietor has an interest in the village or sub-division of the village proportional to the area of land held by him in separate proprietary right.

The *chaubacha.*

In connection with the early stages of the development of the *bhayacharah* tenure it will be useful to notice the system known as *chaubacha.* It was a method formerly in vogue for the distribution of the Government demand, and its special feature was that it aimed at including in the distribution, not only the actual cultivators of land, but also the non-cultivating members of the community, such as the Bania and the village menials.

In order to effect this object, the land (*dharti*) was not made the sole basis of distribution but a rate was also levied upon every head of cattle (*ang*=hoof), upon every house (*kudi*), and upon every male head of the population (*pagri tagri*= the cotton thread worn round the waist by boys). It was in fact a combination of four rates. Given the total Government demand for the year, it was divided, according to the exigencies of the season, into four parts, each of which was raised by its own rate, one by a rate upon land actually cultivated in the year, another by a rate on cattle, another by a rate upon the houses, and the fourth by poll rate. The object to be gained by this arrangement was that no one might escape altogether from contributing to the revenue, and yet that the greater share of the burden should fall upon the land. Thus, while the village shop-keeper and the village artizan fell under the two latter rates. only the owner of land fell under all four. This method was introduced into the Hissar District during the currency of the first ten years' settlement (1816—1825) by Mr. Fraser. the Collector, in order, as he thought, to facilitate the collection of the revenue. There was, however, no fixed rule for regulating the proportion of the several rates; but each year, according as the season was good or bad, the amount to be levied by rate upon the land was increased or diminished according as the village authorities might determine, the other rates decreasing or increasing in proportion. This

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naturally gave rise to much injustice and oppression towards the weaker members of the community. The subsequent development of the *chaubacha* system will be noticed below.

New settlers. "*Kadimkirsan*."

To turn again to the development of landed rights in the brotherhood or *bhayacharah* villages. In process of time, as the cultivating brotherhood became more attached to their village lands and less ready to leave them in season of difficulty, they called in and settled cultivators of different tribes from the surrounding States, especially those of Rajputana, which offered then an almost inexhaustable field for such recruitment. The object of the step was to increase the area under cultivation, and thereby to lessen the burden of the State demand on each individual member or household of the community. Such new recruits were gladly welcomed and as *bhumbhai* (earth brothers) practically admitted to all privileges enjoyed by the original members of the cultivating brotherhood, and they contributed to the village *bach* or revenue distribution on the same as the latter. But the difference in origin appears not to have been lost sight of. In many cases village menials such as Khatis, Kumhars and Chamars were admitted to the same status as these immigrants.

Boladars.

In addition to the above there were in the brotherhood villages certain cultivators not included among the original inhabitants of the village nor among subsequent immigrants admitted to the brotherhood, who, while they generally contributed to the village *bach* on the same terms as other cultivators, were not regarded as members of the brotherhood, but cultivated as *boladars* or tenants of the latter, in its corporate capacity. Here then we find the idea of the corporate right of the community emerging in distinct shape, to which the first definite recognition was given by the definition and demarcation of village boundaries at the revenue survey of Hariana which commenced in 1837.

Individual landed rights.

Meanwhile, however, landed rights as between individual households or families of the cultivating brotherhood were slowly springing into existence. Each distinct household or family of the community would confine its annual cultivation to more or less the same portion of the village lands or extend it around some particular spot, and its claim to cultivate there as against other members of the community would gradually come to be recognized by the other members and perhaps enforced in the village council

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(*panchayat*) : but to this right there would be attached no idea of a power of alienation outside the brotherhood. If any cultivating family threw up its lands they would revert to the brotherhood generally. Such were the somewhat indefinite ideas as to proprietary right prevailing prior to the first Regular Settlement of 1840-41.

Effects of First Regular Settlement of 1840-41.

The settlement crystallized these ideas, perhaps prematurely into a definite legal shape and turned their development into a definite channel.

In the case of the descendants of the original settlers or of immigrants who had been, as described above, subsequently admitted to the brotherhood, the Settlement Officer as a general rule conferred full and separate proprietary rights on each distinct family or household in so much of the village lands as each such family or household held in separate cultivating possession, while this area also measured the interest of each in the common waste land of the village. The descendants of the original settlers, or the member of their household who were termed *biswahdars*, and also those of the immigrants subsequently admitted to the brotherhood, who were termed *kadim kirsans*, were thus put on practically an exactly similar footing, and the proprietary right in the village lands was vested in them, a portion in severalty and a portion jointly.

The *boladars*, who have been mentioned above in connection with *bhayacharah* villages, were given the status of tenants in the Settlement; they will be noticed in greater detail below. At the Settlement of 1840-41 landed rights had thus developed to the extent that each family or household had a recognized right to cultivate certain portion of the village lands as against other families.

Panas and *thulas*.

In many *bhayacharah* villages, however, the development had been marked by a stage intermediate between the corporate right of the community as a whole and the evolution of the rights of the family or household. The original founders of the village were few in number, and the different families descended from one such founder would in many cases be related to each other by closer ties than to the other families of the village. They would occupy the same portion of the village homestead and would cultivate adjacent portions of the village lands, and would, as their numbers increased, in course of time develop into a corporate body inside, and subordinate to the entire body of the village community. Such a division of the village is

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called a *pana or thula*, and is common in all *bhayacharah* villages to the present time. The development of the distinct rights of the family was a stage subsequent to the development of the *panas* or *thulas*. In other cases division into *pànas* or *thulas* has been caused by the admission of a body of new arrivals of a tribe or clan, distinct from that of the original settlers, who have on arrival been allowed to settle and cultivate in some portion of the village lands, and a distinct *pana* has thus at once come into existence.

Pattidari brotherhood villages.

It has been shown above that many if not most of the villages now held in *pattidari* tenure originated in a lease or farm to certain individuals, but in not a few instances this tenure is found in villages which have been founded in groups of nearly related individuals of agricultural tribes. Some of the older Pachhada villages in the Fatehabad Tahsil are thus held, and the fact that these people are but little addicted to cultivation, and that but little of the area of their villages was till recent years cultivated, probably compelled them to preserve carefully the memory of the original shares of the founders and of the extent to which they were modified by the multiplication of families, as a measure of the interest of each family in the common income and property of the village. As would be expected the idea of the landed rights of individual families did not develop so early in villages of this type as in the villages of *bhayacharah* type.

In some of the latter such rights had not become distinct enough even at the Settlement of 1840-41 to enable the Settlement Officer to convert them into separate proprietary rights, and the distribution of revenue in these villages continued on the basis of area actually cultivated from year to year instead of on the basis of land owned, as became the practice in villages in which proprietary or *biswahdari* rights had come to be recognized.

Subsequent development of landed rights.

Such was the point of development to which proprietary rights in land were brought by the Settlement operations of 1840-41. The subsequent development proceeded on the lines of increasing disintegration of the proprietary group, combined with increased distinctness in, and a clearer appreciation of, the value of proprietary rights in proportion as these rights themselves became more valuable in consequence of the limitation for the first time of the State demand to a moderate amount and of the increased value

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of agricultural produce and the increasing development of the district. The curtailment of the right of the *kadim kirsans* will supply a good instance of this.

Soon after the Settlement of 1840-41 the *biswahdars* began to understand the effect on their interest of the grant of equal proprietary rights to *kadim kirsans* and a struggle ensued in which, after special enquiry, Government laid down that the *kirsan kadims* had no claims to participate in a partition of the common lands of a village, and it was subsequently held judicially that they could not claim to participate in the village income arising from grazing fees. Finally in 1860, the Punjab Government ruled that the *kadim kirsans* must be held to be *malikan kabza, i.e.*, absolute proprietors of land actually held by them in severalty without any claim to a share in the common land or common income of the village.

Although at the Settlement of 1840-41 the separate proprietary rights of individual cultivating families were for the first time fully recognized, still many villages continued to be held jointly by the brotherhood. Since then, as noticed above, such proprietary bodies, and the smaller proprietary bodies, such as joint families or households have all been undergoing a process of sub-division, with the result that the number of separate proprietary groups has gradually very largely increased. The process is certainly not yet at an end, and where such a group is still joint, the shares regulating the interests of the different individuals within the group are jealously preserved to such an extent indeed that in many cases where one member cultivates more than his share of the joint land, he pays not only the Government demand on the excess land but also a *malikana* in the shape of rent to the other members. In many villages this practice is in force in the case of the cultivation of the *shamilat* or village common land of the village by a single member or family of the village brotherhood, but here again the tendency for what is legally mere cultivating possession to ripen into something of the nature of a right to possession, in the common opinion of the village, is apparent, and areas of common land so cultivated (*hissadari kasht*) are, where no *malikana* is paid, regarded as little less than the absolute property of the cultivating brother.

Tahsil Sirsa.

The development of proprietary rights in the Sirsa Tahsil proceeded on similar lines.

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Tahsil Sirsa.

The differences observable are due to the still more recent colonization of Sirsa, and partly, no doubt, to the fact that the developing rights in the two tracts were not dealt with in the same settlement nor by the same officials.

State of rights before the British rule.

At the time that the territory comprised within the present Sirsa Tahsil came for the first time under British influence there were only some 30 villages along the Ghaggar and none in the sandy tract to the south nor in the Rohi, or dry tract, to the north. No sooner, however, had the shadow of British authority been cast on the tract, though its substance was not yet there, than the adjacent States of Patiala and Bikaner began to push their colonists into the Rohi and Bagar tracts successively, and the latter proceeded to found villages which they held subject to the payment of a share of produce to the ruler under whose auspices they had settled.

Demarcation of State boundaries

The first step in the development of any landed rights was the demarcation of the jurdisdiction of each State. This was accomplished between 1828 and 1838. The tract was then found to be more or less sparsely occupied by village communities collected into inhabited sites and cultivating and pasturing their cattle on the adjacent prairie lands: but such lands were not demarcated by any fixed and definite boundaries. The unit of administration was the inhabited site and not any precisely defined block of land. As in the southern tahsils of the district, the joint right of the village community to the lands round their homestead was the first to claim recognition, which was given in 1837 when these lands were defined and demarcated preparatory to the Revenue survey which took place in 1840-41.

Development of rights in *bhayacharah* villages.

Within the village community there appear to have been two types of development. In the *bhayacharah*, or brotherhood, villages it proceeded on much the same lines as in the similar villages in the other tahsils of the other district. Each individual family of the brotherhood cultivated such land as it needed. Where the Government demand was collected in kind, each such family paid the fixed share of its produce, and where it was paid in cash, the proportionate share due on its cultivation. The headmen or *lambardars* in such villages, although allowed certain perquisites, enjoyed no rights superior to those of the other members of the brotherhood.

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Development in *boladari* villages.

In other villages, however, matters were different. In them the headmen had been from the first something more than the leaders of a band of colonists. Their position had been rather that of lessees from the State settling cultivators in the leased lands. The term of the original lease, whether granted by a Native State or by the British Government, implied that the lease was in their favour alone, and they from the first levied fixed rents from the cultivators (*boladars*) which left them a margin of profit after the payment of the State demand, while all loss arising from their income of rents in any year being less than the amount of the State demand, owing to the absconding of cultivators or other causes, was borne by the *lambardars*. But while the *lambardars* were thus in a distinctly superior position, the cultivators were left in undisturbed possession so long as the customary rent was paid, and when a cultivator died the right to till his fields passed to his sons in equal shares.

Effects of first Regular Settlement.

Such was the state of matters when the first Regular Settlement commenced in 1852, and one of the tasks which the Settlement Officer undertook was the determination of the persons in whom were vested proprietary rights in the soil. In the *boladari* villages in which rent had been taken the *lambardars* or *panchs* were probably correctly declared to be the proprietors of the whole of the village lands, and the cultivators settled by them were declared to be tenants. In the *bhayacharah* villages, however, matters were different, and if a declaration of proprietary right was to be made which should in any way fit in with the ideas of the people it should, as in the other tahsils, have comprehended at least all the descendants of the original colonists so far as the lands actually cultivated by them were concerned. As a fact proprietary rights in the whole of the village lands were in the case of the *bhayacharah* villages, as in that of the *boladari* villages, conferred upon the *lambardars* or upon them and certain other individuals of the community who were for some reasons prominent members thereof, and the shares of the persons so declared proprietors were fixed in an equally arbitrary manner. The hardship in the case of the *bhayacharah* villages was increased by the fact that it was laid down that persons declared proprietors alone had the right to break up what had before been the common waste of the village.

Subsequent development.

The development of proprietary rights in *bhayacharah* villages was thus diverted from its normal course into one perhaps still more foreign to native ideas than adopted in the

other tahsils. Since then it has proceeded in the same direction as in their case, *viz.*, towards a greater sub-division and disintegration of prorietary groups.

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Subsequent development.

As will be noted below, a large measure of protection to tenant right was given in the first Regular Settlement, and this partly compensated the cultivating members of the community who had been ousted from their former position.

The Settlement Officer proposed restrictions on alienation of the proprietary rights conferred, but these were not sanctioned by Government.

Common village property, income and expenditure village cesses.

The common income of the villages is an important element in its social economy. It is generally of three kinds: that realized from *ang-charai* or grazing dues, the proceeds of the *kudi* or hearth tax, and rent realized from persons cultivating portions of the common land of the village.

The old system of *chaubacha* has been already referred to. It was generally abolished at the Settlement of 1840-41, as being one which was productive of much oppression and hardship to the weaker members of the community. The system continued in force in a few villages up to the Settlement of 1863, when it was finally superseded. In place, however, of the distribution of a portion of the revenue on the cattle and hearths or houses (*kudis*) of the village, the proprietors were allowed to realize fixed fees for grazing (*ang-charai*) and a hearth or house tax (*kudi*) at fixed rates. These two items of the common income are thus a survival of the old *chaubacha* which prevailed in the four southern tahsils of the district. The grazing fees (*ang* or *bhunga*) are levied at various rates; the maximum are Re. 1 for milch buffalo, 8 annas for a cow, 4 annas for a buffalo calf, and 2 annas for a steer or heifer. Plough bullocks are exempt from payment. In many villages where but little waste is left, the rates charged are half the above or less. In some villages, where the proprietors own a large number of cattle, they, as well as non-proprietors, pay the grazing dues, and in others only the non-proprietors pay. In any case the grazing fees form part of the common income of the village in which none but full proprietors, thus excluding *kadim kirsans*, have any interest. In many villages the levy of grazing fees has been given up owing to the decrease in the area of the waste available for pasture, but whether they are levied or not, all the inhabitants of the village, of

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whatever status, have a customary right to graze their cattle on the village waste.

The *kudi* or hearth tax is generally levied at the rate of Re. 1 per annum from those residents of the village who cultivate no land, and in many *bhayacharah* and in some *pattidari* villages from those who, while cultivating as tenants of a particular proprietor, are not occupancy tenants nor cultivate in the common land of the village. In *zamindari* villages the rate of the hearth tax is generally Rs. 2 per annum.

In *bhayacharah* and *pattidari* villages rent is, with a few exceptions, realized from non-proprietors who cultivate the *shamilat* land of the village; a large number of these are occupancy tenants, whose holdings have been excluded from partition. In many villages of the same kind, especially those in which there is a large area of common land, much of which is cultivated by individual proprietors, the latter pay rent to the joint village brotherhood and this forms an item of the common village income. *Kadim kirsans* have no interest in this income. The right to extract crude saltpetre from the saline earth in the vicinity of the village site is often sold by the proprietary body, excluding the *kadim kirsans*, for considerable sums which go to swell the village income. In *bhayacharah* and *pattidari* villages where *pala* grows plentifully a fee of Re. 1 per house, called *daranti gandasi*, is levied for the right to cut the *pala*, or else the right to do so is sold to one or more residents of the village. *Dharat* or weighment fees are realized in only a very few villages.

Kadim kirsans have no interest in the above kinds of income which, where there is much common village land, often amounts to a considerable sum. In such cases the total income is expended in payment of the Government demand, and the balance of the latter is realized by a *bach* on the proprietors under which, in the case of *bhayacharah* and *pattidari* villages, each proprietor pays a sum proportional to the land revenue for which he is primarily responsible as recorded in the *jamabandi* of the village. Where the income is small it is often divided among the full proprietors in proportion to the extent of their interest in the village common land, or is expended on some object of common utility to the village, such as the enlarging of the tank or the erection of a *chaupal*, or again some of it is occasionally expended in defraying part of the common incidental expenses of the village.

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The incidental expenses falling on the village community, such as sums given in charity to beggers, or expended on occasion when a *panchayat* visits the village, or in the entertainment of travellers, or subordinate officials, and others of similar nature, are met from the *malba* fund of the village. The charges are in the first place advanced by the village Bania *malbabardar* generally to the headmen and debited to the *malba* account of the village. The latter is, or is supposed to be, audited at the time of the *kharif* instalment, or in some cases then and at the time of the *rabi* instalment also. The sum expended is then refunded to the Bania from the *malba* fund, which till recently amounted to 5 per cent. of the Government revenue and was paid by all proprietors. Any deficit was made up by a further contribution (*barbacha*) levied sometimes where the hearth tax was not paid, at an equal rate on each hearth or house (*kudi*), and in other cases on each proprietor proportionately to the amount of land revenue for which he was primarily responsible, while any excess in *malba* income over expenditure was appropriated by the headmen. This was the theory, but in practice the *lambardars* generally appropriated the whole of the 5 per cent. *malba* cess and defrayed the actual expenses incurred by a contribution levied as above on the whole village or on the proprietors. In the Settlement of 1891 the 5 per cent. *malba* cess was abolished, and for it substituted a system of audit in presence of the brotherhood, and levy of the actual sum found to have been expended either by a distribution at equal rates on hearths or houses where the hearth tax is not levied, or by one proprotional to the Government demand on each proprietor. The proceeds of the hearth tax where levied are often devoted to meeting the *malba* expenses. The present *malba* system is not working altogether satisfactorily, but it is hard to devise a better.

In *zamindari* villages the *malba* expenses are, as a general rule, incurred and defrayed by the resident tenants, and the proprietors, often non-residents, have no concern with them whatever.

The family rules of inheritance.

In dealing with the development of landed rights the family proprietary group has appeared as an important social unit in the evolution of individual proprietary right in the community. Another important social unit is the commensal group joint in residence and estate, and which has a common hearth (*chula*). The commensal group has

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among all agricultural communities an innate tendency to sub-divide. When the sons grow up they one by one marry, and after the father's death, or sometimes even before, each one sets up a separate residence for himself, though it may be adjacent to, or in fact a portion of, the ancestral tenement. This is a process which probably comes into action as soon as a village community begins to exist. But the idea of a concurrent separation of proprietary rights in land is a much later stage of development, and can in the nature of things only begin to act when the idea of the individual as opposed to corporate property has to some extent emerged. In other words the disintegration of the proprietary group is considerably posterior in time to that of the commensal group, and in fact, as has been shown above, that of the former has in this district only recently reached such a stage that it can be said that the proprietary and commensal groups are in a very large proportion of cases co-extensive. For the purpose of succession and property the family must be taken to have a wider meaning than the commensal group or even, as now sub-divided, the average proprietary group. It includes in fact all the agnatic descendants of a common ancestor of whom none are more than five generations or so distant from him. Property which has descended from such an ancestor is regarded as the *juddi* or ancestral property of his descendants, and, as will be seen below, is subject to certain restrictions which do not affect self-acquired property. Relatives who belong to the same commensal group as the owner of property have no greater prospective interest in it on that account than the relatives who are separate in estate.

Inheritance in all cases follows the rule of representation, *i.e.*, if an heir who would have been entitled is dead, his male heirs will succeed to his interest. The main object of rural customs in regard to present and reversionary rights in property is to keep it in the agnatic group or family, and thus in all but a very few cases only agnates can succeed.

The main rules of inheritance are as follows: succession goes first to the sons and sons' sons, *per stirpes* with representation, *i.e.*, if a son has died the share which he would have taken goes to his sons and so on. If a son has died leaving a widow, she takes a life interest in the share which would have come to him. The nearer male descendants do not thus exclude the more remote, but all share

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according to the position which they occupy in relation to the deceased. As between sons by different mothers, the usual rule is that the distribution is equal among all sons, *i.e.*, *pagvand* or *bhaionbat*, and not by mothers, *chundavand or maionbat*.

In other words no regard is paid to uterine descent. The higher castes in towns generally follow, however, the latter rule. In the absence of sons a widow takes a life interest in the deceased's estate, but where sons succeed she has a claim to suitable maintenance only. On the death of the widow, or in her absence, or on her remarriage, the father, if alive, succeeds. This of course rarely happens, as it is not often that the son separates from his father during the latter's lifetime, and still less often does a separated son obtain a separate part of the family land on partition before his father's death. The father's succession is confined practically to cases in which a separated son has acquired land subsequently.

After the father the succession goes to the brothers and their descendants *per stirpes* and by representation; if a brother has died leaving a sonless widow, she takes a life interest in the share which would have gone to the deceased brother. In the absence of brothers or brothers' sons or widows the mother of the deceased takes a life interest similar to that of the widow. In the absence of any of the above the succession goes to the nearest agnate branch *per stirpes* and by representation.

Daughters and their issue have no customary right to succeed: they are entitled to maintenance and to be suitably betrothed and married.

Land revenue adoption.

The group of agnatic relatives (*ekjaddi*) can be artificially increased by adoption (*god lena*). A man who has no natural son may adopt a person who will henceforth stand to him in the position of a natural son, while losing all rights of succession in his own natural family. The adoptive son should be perferably a nephew (*bhatija*) or if no nephew is available, then the nearest agnatic relative (*ekjaddi*) of a lower generation than the adopter. If there is none such then a sister's son or any member of the *got* may be adopted. The adoptive son is after adoption for all purposes a member of the adoptive family.

Gharjawai.

The *gharjawai* or son-in-law who has permanently taken up his residence in his father-in-law's house, which practically only happens when the latter has no son, though

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he is not in the position of an adopted son nor has any right to succeed, occasionally with the consent of the agnates may receive a portion of his father-in-law's estate, generally a field or two. The *gharjawai* retains his full rights of succession in his own family.

Alienation of ancestral property.

The rules, whose object it is to prevent alienation of ancestral property out of the family, are no less strict than those which secure its succession therein. A father cannot distribute the ancestral immoveable property of the family unequally among his sons; if he does, the distribution will be open to amendment on his death. A father will sometimes distribute his immoveable property equally among his sons during his life time and keep a share himself, which on his death will go to the son who has remained joint with him.

The alienation of immoveable property by an owner by way of mortagage or sale is, of course, common, but if done with the express object of defeating the prospective rights of sons or agnatic heirs it is open to rescission. It is not open to objection if effected in order to pay off debts properly incurred or for other purposes necessary to the welfare of the family. The same of course also applies to alienation by a widow of property in which she has a life interest. Small gifts to temples or for religious purposes or to daughter's sons are generally maintained if not made with the object of defeating the rights of the agnatic heirs.

Special proprietary tenures—*Sukhlambars.*

There is a peculiar form of tenure in the Fatehabad and Sirsa Tahsils which has arisen out of the *Sukhlambari* grants made after the conclusion of the Pindari campaign in 1818, when the Native army was largely reduced. The term *Sukhlambar* is either a corruption of the word "supernumerary" or is an allusion to the fact that the grantees obtained their discharge (*lambar*) on easy terms (*sukh*). These grants were made to the officers and men of nine regiments of Rohilla Cavalry and Irregular Horse, one of which was a portion of the famous Skinner's Horse which were disbanded. The object aimed at was the colonization of the lately annexed tracts of Hariana and Bhattiana and perhaps to some extent the protection of the border by the establishment of a military colony on the Roman model.

A trooper's grant was 100 *bighas* equivalent to 81 *bighas* as now in use. The grants to officers were larger according to their ank; a Risaldar's grant being 500, a Jamadar's 250, and a Dafadar's 140 *bighas*.

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Special proprietary tenures—*Sukhlambars.*

The conditions of the grant were as follows :—

(*i*) That it should be enjoyed revenue free for three generations, including the grantee, in the direct line of male lineal descent from him.

(*ii*) If male issue in the direct line of the three generations failed within 20 years, the grant would be enjoyed revenue free for the remainder of the 20 years by the relatives of the grantee.

(*iii*) The proprietary right would remain with the grantee and his descendants for ever, but after the lapse of three generations the holder would have to pay land revenue. The grantee after receiving possession was to reside in the village.

The grants in Hissar began to be taken up at once and the process continued till 1845 when all further allotment of grants was stopped.

Owing, however, to the unsettled state in which Bhattiana continued, the grantees did not apply for possession in that tract till 1837. From that date applications for possession were made constantly up to 1849 when all further allotments were stopped by order of Government. Many of the grantees were men from districts beyond the Jumna, and after receiving possession returned to their homes, leaving the cultivation in the hands of the tenants. In 1850 the Lieutenant-Governor of the North-West Provinces held that the period of 20 years mentioned above ran from the date of obtaining possession and not from the date of the grant.

In 1852 a detailed inquiry into the nature of these grants appears to have been made in Hissar and a similar inquiry was begun in Sirsa, in connection with the Regular Settlement.

The practice in regard to the succession to the *Sukhlambari* grants has varied to some extent from the strict terms of the original grant, and the rules according to which the grants have been interpreted were apparently formulated in 1852. They are as follows :—

(*i*) The period of the grant is taken to be three lives and not three generations.

(*ii*) The eldest surviving male descendant in the eldest male branch of the original grantee's

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issue in existence succeeds until the grant has been held for three lives when it lapses.

(*iii*) During the currency of the grant the person in whose name the grant is recorded under the above rules enjoys the revenue thereof.

(*iv*) After the lapse of the grant the proprietary right vests in all those who are heirs of the original grantee according to the law applicable and not only in those of the last holder, and they are all responsible for the land revenue assessed after resumption.

A considerable number of the grants were forfeited for misconduct in the Mutiny, and others are constantly falling in on account of lapse. In 1852 it was ruled that if the grantee did not cultivate his land it would be liable to resumption, but neither this nor the condition of the original grant prescribing residence in the village have ever been enforced.

A large number of the non-resident *Sukhlambars* have transferred their lands on long lease and in many cases they have sold their proprietary right after resumption. A *Sukhlambari* plot in the idiom of the district is known as "*chitti*" until it is resumed.

After resumption the proprietors of the resumed plot have only the status of *malikan kabza* without any interest in the common land of the village, if any. As a matter of fact, however, in villages held by *Sukhlambars* or their heirs after resumption, there is practically no common land, as the interest originally granted to the *Sukhlambar* was one in a specific plot alone and conveyed no joint right in any other plot.

Tenancy tenures: rents.

The history of the development of tenant right in the district is in many respects similar to that of proprietary right which has been already dealt with. The development has been to a large extent artificial and marked fairly clearly by the idiosyncracies of early Settlement Officers. The germ of tenant right was, however, certainly to be found in this district even before the artificial development began.

Tenant right in four southern tahsils: *Thekadari* villages.

It has been already pointed out that in the four southern tahsils there were at an early period a large number of villages in which a single individual had influence and power and who arranged for the cultivation and paid the Government revenue. In those, which were to develop

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Tenant right in four southern tahsils: Thakadari villages.

into the present *zamindari* and *pattidari* estates, the status of tenant began first to come into prominence as the status of the farmer or the lessee for Government began to develop into that of sole proprietor.

Tenants in *bhayacharah* villages.

In the brotherhood villages also there were a certain number of cultivators who, while admitted to most of the privileges of a member of the community, including contribution on equal terms to the village *bach*, were still not recognised in the full sense of the word as members of the territorial brotherhood (*bumbhai*). Such tenants, however, so long as they paid the village rate, from year to year were never ejected, for, as in the case of *kadim kirsans*, it was to the interest of the brotherhood to get as much land cultivated as possible and so to reduce the burden on each member.

In the *zamindari* villages there seems to have been a distinction made at a very early stage between the cultivators who had been settled by the future proprietor at the first founding of the village, who had borne all the hardships incidental to a settlement in the uninhabited waste, who had dug the village tank and broken up the soil, and those who had come to the village and commenced their cultivation when this stage in the village history had been passed. The former were more indulgently treated by the proprietor than the latter; they paid a fixed rate of rent for the land which they cultivated, and the rate was lower than that charged in the case of latter class of tenants; their tenure was more secure and they were not so liable to ejectment. In time the position of such tenants was still further strengthened by the fact that the local Civil Courts generally refused to eject a tenant who had held continuously for 12 years at a fixed rent without any form of written lease. Thus at the time of the Settlement of 1842 tenants were roughly divided into three classes :—

Classes of tenants prior to first Regular Settlement.

(*i*) Those who had held continuously for many years at a fixed rent and were not liable to ejectment in a Civil Court.

(*ii*) Those who cultivated from year to year under fresh agreements.

(*iii*) The tenants in brotherhood or *bhayacharah* villages who paid rent at the same rate (*shamil bach*) as the members of the brotherhood, and who so long as they paid this rate were never ejected.

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Classes of tenants prior to first Regular Settlement.

The rents referred to above as paid in *zamindari* villages were in the majority of instances paid in cash, but in not a few cases, especially in the *Sotar* land in the Ghaggar Valley, kind rents were common.

Previous to the Settlement of 1840-41 the tenant had a so far distinct status that he was commonly called a *boladar* or one who held on a verbal agreement (*bola*). The term seems to have originated in, even if it was not confined to, the *zamindari* or *thekadari* villages.

At the Settlement of 1840-41 the three classes of tenants described above were classified as follows:—(*i*) *boladar mukarar shara bandbola* or *bil mukta, i.e.*, tenant paying for land cultivated at fixed rate or rent, or paying for a fixed area of land at a lump rent; class (*ii*) *boladar harsala, i.e.*, tenants who held on agreement renewed or renewable from year to year; class (*iii*) *boldar shamilati, i.e.*, tenants paying only the Government demand at the general *bach* rate for the village. The first and third classes were in practice not liable to ejectment so long as they paid the sums due from them, while the second class could be ejected, but owing to the desire to increase cultivation and the small value of land seldom were. The distinction between the status of different classes of tenants was, however, one not based on any specified rule or law, but one observed in practice.

Treatment of tenant right in 1863.

In the Settlement of 1863 the question of definitely fixing the status of different classes of tenants and specifying the resulting rights and liabilities came up for decision, and it was then that the forms of tenant right in the four southern tahsils of the district were finally moulded. The ordinary division into tenants with and without right of occupancy was adopted, and rules were framed by which to determine the class into which any particular tenant should fall. They were as follows:—

(*i*) Tenants who had had no continuous possession or who had not paid rent at fixed rates were declared to have no right of occupancy.

(*ii*) The tenants from whom proprietors had realised profits in the shape of rent were, if their possession dated from before the Settlement of 1840-41, declared to have a right of occupancy, otherwise not.

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(*iii*) Tenants in *bhayacharah* villages who had paid at the village *bach* rates were, if their possession dated from before 1849, declared to have rights of occupancy, otherwise not unless the proprietors agreed to confer such rights on them.

Some of the Ghaggar villages had been exempted from the Settlement of 1840-41 and had been subsequently settled in 1852, and the status of tenants as having or not having occupancy rights had then been fixed, and this status was of course not disturbed in the Settlement of 1863.

The above rules, however, only disposed of the question of status in the villages where the tenants had never been in the position of proprietors. In villages which had been farmed for arrears or transferred by private contract, and in which the original owners had sunk to the level of tenants, the matter required special treatment. The principles adopted in such cases were as follows :--

(*i*) In villages which had been farmed for arrears of revenue the former owners when in possession were declared occupancy tenants. The same rule was observed in the case of villages which had been forfeited for rebellion or in which the owners had transferred the estate, subject to their own right to cultivate land therein.

(*ii*) In the case of lands transferred in execution of decrees the former owners were declared to have no rights of occupancy.

The Settlement of 1863 thus extended a large measure of protection to tenants and resulted in the creation of a large number of occupancy tenures.

Rents paid before Settlement of 1863.

The payment of rent has of course been customary in *zamindari* and *pattidari* villages since the recolonization of the four southern tahsils, but in *bhayacharah* villages no rent in excess of the village *bach* rate was taken at the Settlement of 1840-41, nor in fact till the Settlement of 1863.

Rents fixed in *bhayacharah* villages at Settlement of 1863.

The then Settlement Officer appears to have thought that a certain amount of *malikana* should be received by the proprietors ; and probably proprietary right had become by that time sufficiently defined, and the value of land had risen sufficiently, to induce proprietors to exercise this mark of proprietary right. Very few suits were filed on

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Rents fixed in bhaiyachara villages at Settlement of 1863.

this ground and in nearly all cases the proprietors and tenants by mutual agreements fixed a *malikana* of from 25 to 50 per cent. above the Government demand. Here then we find the status of tenant and that of proprietor fully distinguished: and the subsequent increase in the value of land and of agricultural produce has brought the distinction into greater prominence.

Subsequent development of tenant right and rise in rents.

In the Settlement of 1863 not much distinction appears to have been made between the rents paid by occupancy tenants and tenants-at-will, so far as the action of the Settlement Officer was concerned. Gradually, however, as the value of land increased owing to increase of population and a rise in the value of agricultural produce, the proprietors began to be fully alive to their own interests, and to enhance the rents of tenants-at-will, and to preserve the distinction between land in which tenants had a right of occupancy and land subsequently broken up in which they had none. The great majority of the tenants of the district pay cash rents, kind rents being confined mostly to the flooded *Sotar* lands, where outturn is precarious and which are held by an unthrifty class of cultivators. and to lands irrigated by the canals. The rise in cash rents thus came gradually to affect a large majority of the tenants-at-will in the four southern tahsils of the district, especially those in *zamindari* villages. Many of the occupancy tenants had since settlement broken up fresh land in which they had no occupancy rights, and this land was a necessity to them as the area held in occupancy tenure was not sufficiently large to support their families. This acted as an inducement to them to accept higher rents, but this has not been done without a struggle. For several years past there had been yearly a large number of ejectment proceedings instituted by landlords: and tenants-at-will having come to know full well the value of occupancy rights, have freely disputed their liability to ejectment and claimed such rights. Landlords again were anxious in face of the extensive grant of occupancy rights at the previous settlement and in view of new legislation to establish the status of their tenants as one without occupancy rights and so proceeded to eject them.

The cash rents paid in the tract with which we are dealing are very generally paid on area held whether sown or not; this is called *lagan khari pari*. Kind rents are taken either by a fixed share of produce (*batai*), very commonly

Subsequent development of tenant right and rise in rents.

one-third, together with a certain number of *sers* per maund as *serina*. The fees in kind to *kamins* are given out of a small quantity which is left out of the division. Any balance left after these are paid is again divided. Another not uncommon form of rent is that taken by appraisement in cash of the landlord's fixed share of the crop; this is called *kankut*. In a few cases cash rents are paid by rates on area sown, the rates sometimes varying with the crop (*kasht harsala* or *jinsi*).

The principles upon which the individuals who were declared proprietors in the Settlement of the Sirsa Tahsil in 1852 were selected have already been noticed. Such persons were declared sole proprietors of their own holdings and joint proprietors of the common waste of the village. All other cultivators in the village sank to the level of tenants (*asamis*).

The loss of their incipient proprietary rights by many proprietors in the *bhayacharah* villages was to some extent compensated by a wholesale creation of occupancy tenures. Practically all tenants, except those who had settled in a village very recently or who occupied a distinctly inferior position, were made occupancy tenants in the Settlement of 1852-63, all other tenants being declared to be tenants without rights of occupancy. This was the case both in *bhayacharah* and in *boladari* villages. The rents of occupancy tenants were also fixed so as to leave the proprietors in *bhayacharah* villages a profit (*malikana* or *biswahdari*) of 5 to 10 per cent. on the land revenue after paying the revenue and cesses due, and of 50 to 100 per cent. in *boladari* villages. In the latter the proprietor paid cesses out of his *malikana*.

The result of the Settlement proceedings was that 66 per cent. of the area cultivated at the time was held by occupancy tenants, 27 per cent. by tenants-at-will and only 7 per cent. by proprietors. After Settlement the tenants rapidly extended their cultivation at the rates fixed at Settlement and the proprietors of course made no objection, as the greater the area of land brought under cultivation (*nautor*) the larger were their profits. This state of things continued till the Settlement of 1879—83 drew near, when the increased competition for, and the consequent increased value of, land induced proprietors to stop new cultivation, except at higher rents and to demand higher rents for land which had been brought under cultivation since

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Subsequent development of tenant right and rise in rents.

Settlement. The tenants in the expectation of a further grant of occupancy rights at Settlement refused to pay higher rents, and the consequence was a larger number of ejectment proceedings under the Tenancy Act of 1868. These the tenants met with claims for occupancy rights, but the Act in question gave no substantial support to such claims, and after a proposal for special legislation had been negatived the tenants' claims were in the great majority of cases rejected: and in respect of lands brought under cultivation after 1868, the tenants had to pay the proprietor's demands or be ejected: and such a step would have brought many a tenant, whose occupancy holding conferred at the previous Settlement was not large enough to support him and his family, into the greatest difficulties.

Agricultural partnership or *lanas*.

Except where land is irrigated by the canals, or from wells or by floods from the Ghaggar or Joiya, the whole agriculture of the district is dependent on the rainfall, and is of a simple character not requiring any such large expenditure of capital or labour as would render it necessary for different cultivators to club their resources together with a view to efficient tillage and cultivation. The agricultural partnership (*lana* or *sajji*) is therefore comparatively rarely found, and is confined to the irrigated tracts mentioned above.

Several *chulas* or commensal groups will combine their ploughs and oxen in order to cultivate the land owned by one or more of the *chulas*, or will take on rent land owned by some other family. The share of each *chula* in the produce of the land so cultivated will depend on the number of bullocks and men contributed to the association. Each man and each bullock represent one share, the man's share being called *ji ka hissa*. The share of a woman or a labourer employed for minor operations, such as weeding, is called *khurpi ka hissa*, *khurpi* meaning a hoe. Where each *chula* contributes a bullock as well as the labour of one man the *lana* is termed *adhalia* and the share of such a *chula* is taken as the unit; where no bullocks are contributed by the members of the *lana* but procured elsewhere it is called *chauthaia*, and the unit is then the *ji ka hissa* or man's share.

In the case of well irrigation in the Bagar tracts of the Bhiwani Tahsil the distribution is made on the number of bullocks required to work the *lao charsa*, or rope and bucket. For each *lao* four pairs of bullocks are required, neither more nor less, and the share of each *chula*, which contributes one pair with the labour necessary to work them, is called

chauth, while if only one bullock is contributed the share is called *athwal*.

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Assessment.

Agricultural partnership or *lanas*.

The lands on which *lanas* are employed are generally cultivated with the *rabi* crop, except in the case of rice on the Ghaggar, and rent is paid by *batai*. The owner of the soil first takes his share of the produce as *batai* rent even if he is himself a member of the *lana*, and the balance is then divided among all the *chulas* which have contributed to the *lana* according to any one of the above unit shares which may be applicable.

D.—Assessment.

Sirsa differs from the rest.

The Sirsa Tahsil having till not very many years ago formed part of a separate district, the history of its land revenue assessments is different to that of the remaining four tahsils. It is therefore proposed to first describe the various assessments of those tahsils : and then that of the Sirsa Tahsil.

Four southern tahsils.

Settlement prior to that of 1890.

The first Summary Settlement of the tract, Bhiwani, Hansi, Hissar and Fatehabad Tahsils, apart from the Budhlada villages, after its occupation by the British Government in 1809, was made for ten years by Mr. W. Fraser. This was followed by two other short term Settlements. All these Settlements were characterised by a demand so exorbitantly high as to make a balance the rule, and full collection the exception.

In 1840 Mr. Brown undertook the Settlement of the tract. He reduced the existing demand very considerably, and his name is still held in affectionate remembrance by the people as having been the first to fix a fair demand for them. He did not settle some 28 villages transferred from Rohtak in 1861, 12 villages transferred from Jind in the same year, and the Nali Circle. This circle was kept under short time summary settlements. These were very severe, and it was during this time that many of the Nali villages owned by Pachadas were auctioned by Government for arrears of revenue, and purchased by the ancestors of the present owners, often Banias of Hansi and Hissar.

With the rest of the tract the villages transferred from Jind and Rohtak were settled by M. Amin Chand in 1863.

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Assessment.
Settlement prior to that of 1890.

The Government demand in the meantime had been reduced from two-thirds to one-half the net-assets. Mainly for this reason the Settlement Officer, whose methods were characterised by great moderation, not only found that he could not raise the revenue, but that a reduction was absolutely necessary. On the whole of the tract save the Budhlada villages the assessment imposed in 1863 was Rs. 3,78,834 in place of the existing assessment of Rs. 4,85,403. Mr. Anderson, the next Settlement Officer, was of opinion that the existing demand might have been maintained, and relief given in the Bagar and Nali Circles by an increased assessment in Hariana.

Settlement of 1890.

In 1889—1892 the whole of the tract, save the Budhlada villages, was reassessed by Mr. Anderson. He based his assessment proposals almost entirely on cash rents, paying but little attention to his produce estimate. The assessment imposed by him was Rs. 5,98,615, showing an increase of 58 per cent. on the existing demand. Canal-irrigated land was assessed at *barani* rates, but owners' rates were imposed on the irrigation done in addition to the existing occupiers' rates which were maintained. The Budhlada *ilaqa* of fifteen villages, after reassessments by Major Lawrence, Captain Abbott and Captain Larkins, was reassessed by Mr. Douie in 1882, and an assessment of Rs. 12,893 imposed instead of the existing assessment of Rs. 8,021.

In this *ilaqa* the assessment worked very easily: easier than did Mr. Anderson's assessment. Not that he was in any way to blame for this. The cycle of bad years that followed the introduction of his assessment exceeded any reasonable expectations. Indeed it is no exaggeration to say that Mr. Anderson's assessment was nowhere heavy: in parts of the district, as in some portions of the Fatehabad Tahsil, it was very light. But so bad were many of the years after 1892 that very large suspensions (though much of them were afterwards recovered) and large remissions of the demand imposed by him had to be made. Full details are given in the assessment and Settlement reports of the recent Settlement.

Settlement of 1906—1910.

The whole tract was resettled in 1906—1910 by Mr. C. A. H. Townsend, I.C.S. It is proposed to discuss each tahsil in turn. But a few preliminary points may be first disposed of. Nowhere in the tract was any assessment

imposed on the few wells, which exist: they deserve every encouragement.

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Settlement of 1906—1910.

Canal Assessments and the Western Jumna Canal.

As to the assessments imposed on canal land, the assessment reports will show that the demands now imposed in the canal circles irrigated by the Western Jumna Canal take a very much lower proportion of the half-net-assests of the cultivator, to which Government is in theory entitled as the amount of its land revenue, than in the circles not so irrigated. The reason for this is to be found in the fact that the Government of India in the orders passed on the general question of assessing land irrigated by that canal, declined to sanction any increase in the schedules of occupiers' rates payable for irrigation done by it. And the irrigation is too fluctuating and uncertain in character to warrant the fixed land revenue, as distinguished from the occupiers' rates now imposed, to be a wet one, at any rate in entirety. A "wet" land revenue means a revenue in imposing which the profits from irrigation can be taken into consideration, and which can only be paid if the land on which it is imposed, is always irrigated. Apart therefore from the occupiers' rates payable on irrigation actually done these consist of the old occupiers' rate, owners' rate and cesses, on the latter consolidated and rounded off, and are at present as follows:—per acre, sugarcane, Rs. 9: rice and waternuts, Rs. 6-8-0: tobacco, poppy, vegetables, gardens and orchards, Rs. 5-8-0: cotton, indigo, all *rabi* crops save gram and *masur* and maize, Rs. 4: all other *kharif* crops, gram and *masur*, Rs. 2-8-0. Single watering before ploughing not followed by a canal crop, Re. 1: these being flow rates—lift rates are somewhat lower—irrigated land pays, in addition to the usual *barani* rate of assessment, only a small additional amount, varying from annas eight to annas four per recorded area of irrigation. This additional amount is known as the *nahri parta*, and is credited to the Irrigation Department.

Bhiwani Tahsil.

This is a very poor tahsil in which the collections of the demand imposed by Mr. Anderson fell short by no less than 15 per cent. of the full amount. With a scanty and precarious rainfall, and but little canal irrigation, it is probably one of the poorest tahsils in the Punjab. *Rabi* cropping is but little practised, especially in the Bagar, and cash rents are all important, while produce rents are practically unknown. And it was on cash rents that the assess-

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ment proposals were built up. In this tahsil the assessment circles framed at the previous Settlement were maintained unchanged. No separate assessment was imposed on waste land.

Behal Sewani Bagar.

A wretched circle. Cultivation had fallen off by 7 per cent. since 1890, population by 15 per cent., and cattle and camels by 32 per cent. No less than 57 per cent. of the crop that is sown fails to mature. There is no irrigation. Wells are deep and often bitter. Everything pointed to a reduction in the existing demand being imperatively called for: and this was done. The demand imposed by Mr. Anderson of Rs. 23,650 was reduced to one of Rs. 19,255, which involved a rate of 3 annas per cultivated acre.

Amrain Bagar.

This also is a poor circle though not so miserable as that just described. Still population had since 1890 decreased by 9 per cent., cattle and camels by 7 per cent. and ploughs by 7 per cent. The cultivated area, it is true, shows an increase compared with 1890, but no less than 49 per cent. of the crop sown in each year fails to mature on the average of years. The assessment announced, Rs. 37,535, was practically the same as that imposed by Mr. Anderson, Rs. 37,550. This involved a rate of 3 annas 4 pies per cultivated acre.

Western Hariana.

Here the character of the land changes, the sand-hills of the Bagar circles become intermingled with level stretches of better land, more characteristic of Hariana. Rents are higher than in the Bagar circles, and the quality of the cropping better. The expiring assessment was Rs. 16,625. This was raised to Rs. 20,875, by a rate of 6 annas on each cultivated acre.

Eastern Hariana.

In this circle the soil is of a stiffish loam: very few of the sand-hills of Bagar are to be found here. There is also some irrigation from the tail of the Western Jumna Canal. Rents are far higher than in the rest of the tahsil. The weak point is that Rajputs, an eminently weak cultivating community, own no less than 61 per cent. of the land in the circle. Cultivation has, it is true, increased by 6 per cent. since 1890, but cattle and ploughs have both decreased. It was however impossible, in view of the increase in rents, not to increase the assessment considerably, and the expiring assessment of Rs. 29,249 was raised to Rs. 42,505, of which amount, however, only Rs. 39,319 is payable till 1915. After that year the full amount is

Settlement of 1906—1910—

payable. The assessment imposed involved a rate of Re. 0-11-6 per *barani* acre, and Re. 1-2-0 per recorded *nahri* acre. The *nahri parta* in this circle is annas 8 per acre.

Bhiwani Tahsil—Eastern Hariana.

Hansi Tahsil.

This tahsil is the wealthiest in the district: it has more irrigation from the Western Jumna Canal than any other tahsil, and also differs from each of them in having no Bagar circle of poor soil. *Rabi* cropping, though much less important than *kharif* cropping, is greater than in the Bhiwani Tahsil, especially in irrigated land. Much of the land is owned by industrious Jats who practically all pay cash rents. The tahsil was divided into two assessment circles, known as *barani* (unirrigated) and *nahri* (irrigated), according to the presence or absence of canal irrigation in them. The soil is so homogeneous that had it not been for this irrigation the whole tahsil might have been dealt with as one assessment circle. As in Bhiwani no separate assessment was imposed on waste land.

Barani Circle.

The *kharif* cropping is four times as important as *rabi* cropping in this circle, the greater part of which is owned by Jats. Cultivated area, population and ploughs had all increased since 1890: but a decline in cattle was a weak spot. The latest figures however show that this is being made up. Rents had risen somewhat since 1890. A consideration of all these factors led to a demand imposed in 1890 of Rs. 75,587 being increased to Rs. 91,060, which fell at the rate of Re. 0-7-2 per cultivated acre.

Nahri Circle.

This is probably the strongest circle in the whole district. Part of every village is canal irrigated, and the irrigation in many of them has continued for so many years that the people have become really rich. In this circle *rabi* cropping is considerably more important than in the neighbouring Barani circle: due of course to the presence of irrigation. The circle had progressed in practically every respect since 1890: and a large increase in the assessment was justified. The expiring demand was Rs. 96,623. This was raised to Rs. 1,52,380: of this amount, however, Rs. 12,060 will not be realized till *kharif* 1915. The new assessment falls at the rate of 8 annas per cultivated acre on *barani* land, and 12 annas per cultivated acre of land recorded as irrigated.

In this circle the *nahri parta* is annas four per acre.

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This tahsil is inferior to the Hansi Tahsil: it contains a Bagar circle of sandy soil: irrigation is less extensive, and the land is generally slightly inferior. At the same time extensions of canal irrigation have improved the conditions of the tahsil generally since 1890. Apart from the points mentioned above, the tahsil is very like the Hansi Tahsil and cash rents are, as in it, all important.

The tahsil was divided into three circles for assessment purposes. The first is the Bagar circle, which existed at the Settlements of 1863 and 1890, and has been maintained intact. The remaining portion of the tahsil is of the characteristically level loam of Hariana and is only divided into two circles as in Hansi, by the presence or absence of irrigation from the Western Jumna Canal.

In no part of it was any separate assessment imposed on waste land.

Bagar Circle.

This circle is much better than either of the two Bhiwani circles of the same name, which it adjoins. The soil is in the main sandy, but it contains some intermediate stretches of good loam, and more *rabi* cropping is practised here than is the case in Bhiwani. Even so that crop is far inferior in importance in this circle to the *kharif* crop. There is no irrigation in it.

Cultivation had increased but little since 1890 and there were other signs, as decreases in population and ploughs, that the circle was not progressing. It was therefore decided to increase the expiring assessment of Rs. 33,332 to only Rs. 34,000. This involved a rate of 5 annas per cultivated acre.

Barani Circle.

This is a fairly homogeneous Hariana circle, not quite so good as the similar circle in Hansi. *Rabi* cropping is slightly more important than in the Bagar circle, but is still far inferior in amount to the *kharif* crop. Cultivation had increased 8 per cent. since Settlement: rents have risen: and it was obvious that the expiring assessment could be raised. A demand of Rs. 38,025, the result of a rate per cultivated acre of 6 annas and 6 pies, was therefore imposed instead of the expiring assessment of Rs. 31,876.

Nahri Circle.

This is a flourishing circle, though inferior to the corresponding circle in Hansi. Some of the irrigation—that from the Sirsa Branch—has been introduced comparatively recently: the crops grown are inferior to those of Hansi, owing to poorer soil, and the water-supply is not so satis-

CHAP. III. D. Assessment. Settlement of 1906—1910—Hissar Tahsil—Nahri Circle.

factory. Still much of the canal irrigation had been introduced after 1890: and there was no doubt, judging by all the available statistics, that a considerably enhanced assessment could be imposed.

Mr. Anderson's assessment was Rs. 69,818. The new demand was Rs. 1,07,170, of which however Rs. 6,930 will not be realised till *kharif* 1915. The incidence of the new demand is 7½ annas per cultivated acre (*barani*) and 12 annas per acre of land recorded as irrigated.

The *nahri parta* in this circle is 4½ annas per acre.

Fatehabad Tahsil.

This tahsil is irrigated not only by the Western Jumna Canal, but also by the Sirhind Canal, which waters all the villages in the isolated Budhlada circle, and also a few villages in the north-west of the main block of the tahsil. The assessment problem is further complicated by the presence of the Ghaggar and the Joiya streams and the Rangoi Canal, of which a history has been already given.

The *barani* portion of this tahsil is more prosperous than the corresponding portions of the tahsils already described: the rainfall is not quite so precarious, and *rabi* cropping is more practised.

For assessment purposes the tahsil was divided up into six circles. The first, the Bagar, is practically identical with the western Bagar Circle of 1890. Into the Nali Circle fall all villages irrigated by the Western Jumna Canal. Villages irrigated by the Rangoi go into the new Rangoi Circle, those inundated by the Ghaggar or Joiya into the new Nali Circle. The isolated Jungle Circle of Budhlada remains as it was when transferred from Kaithal in 1889. The rest of the tahsil falls into one circle, termed Barani.

Bagar Circle.

This circle is slightly more prosperous than the corresponding circles in Hissar and Bhiwani. The cultivated acreage and the number of ploughs had both increased since 1890. *Rabi* cropping, though gaining in importance, is yet far inferior in amount to the autumn crop, in which *bajra*, or spiked millet, is still the predominant grain. That the circle cannot pay a high assessment is shown by the fact that no less than 48 per cent. of the sown area fails to mature.

The expiring assessment was Rs. 13,736. This was raised to Rs. 19,400, only Rs. 18,185, however, being payable till 1915. The new assessment involved a rate of 5 annas per cultivated acre, no separate assessment being imposed on waste land.

CHAP. III. D.
Assessment.
Settlement of 1906—1910—
Fatehabad Tahsil.
Barani Circle.

This is a large circle, and by no means homogeneous. Some of the villages in it are little better than those of the Bagar. Some, especially those beyond the Ghaggar, are blessed with a much better soil, though still rather light. In them *rabi* cropping is yearly gaining in importance. The circle had progressed in every way, and there was no doubt it could pay a considerably higher assessment. The demand imposed in 1890 was Rs. 58,896 : that now announced was Rs. 82,345, of which amount however only Rs. 74,005 will be payable till *kharif* 1915. The new assessment involved a rate per cultivated acre of 7 annas 9 pies, no separate assessment being imposed on waste land.

Nahri Circle.

The irrigation done by the Western Jumna Canal in this circle differs greatly from that practised in Hansi and Hissar. The soil is more sandy, hence the cultivation of cotton is less practised, and recourse is only had to canal water when the rain fails. The Hansi peasant, on the other hand, will nearly always take canal water, at any rate for his cotton crop, with his firmer soil, however good the rain may be. Another reason for the poorer cultivation here is to be found in the larger proportion of land owned by Muhammadan Pachadas, than whom there are no worse cultivators. On the whole, though it is true that some villages towards the Sirsa border are blessed with better and firmer soil—they used to be at one time inundated by the Ghaggar and Joiya and grew some excellent wheat—the soil is, in its unirrigated aspects, inferior to the adjoining Barani Circle. The circle had, however, mainly owing to the introduction of canal irrigation, progressed considerably since 1890, and a large increase in the revenue demand was called for. The expiring assessment was Rs. 59,201. This was raised to Rs. 98,245, though this amount will not be payable in entirety till *kharif* 1920. The new revenue involves an incidence per cultivated acre of *barani* land of 6 annas 6 pies : per acre of land recorded as canal irrigated as 10 annas 6 pies : no separate assessment being imposed on waste. The *nahri parta* here is 4 annas an acre.

Jaugh Circle.

This isolated circle of fifteen villages surrounded entirely by Patiala Territory has much more in common with the Punjab proper than has any other part of the tract. It consists almost altogether of an excellent light loam, admirably suited to the small rainfall that prevails here : and every village in it is irrigated by the Sirhind Canal.

CHAP. III. D. Assessment. Settlement of 1906—1910. Fatehabad Tahsil— Jungle Circle.

Rabi cropping here equals *kharif* cropping in amount. Sikh Jats own the greater part of the land in this circle. It had progressed most remarkably since 1888, and a very large increase in the revenue demand was feasible. The expiring demand was Rs. 12,583 : that now announced was Rs. 27,200, though this total amount will not be payable for some years. The incidence of the new demand is 13 annas per *barani* acre, and Re. 1-1-0 per *nahri* acre, of cultivated land. The *nahri parta* in this circle, to which the same rules apply as on the Western Jumna Canal, is 4 annas per acre.

Nali Circle.

Each of the 69 villages in this circle has some area, though in some cases very small, which is liable to inundation by the Ghaggar or Joiya streams.

Those villages in which the inundated area has always been small compared with the *barani* area are fairly prosperous, as the *barani* soil is generally good, though light, and *rabi* cropping is more popular than in the eastern tahsils of the tract. But those villages in which the true *barani* area is insignificant, as is the case with the majority of villages on the Joiya, were found generally in anything but a satisfactory condition as the floods had decreased much since 1890, and the area formerly inundated is too hard for *barani* cultivation. It therefore lies uncultivated when floods fail.

Five villages in the north-west corner of the circle get a little irrigation from the Sirhind Canal. *Rabi* cropping is more important than *kharif* cropping here, as it is only in the *rabi* that the inundated area is cropped, the principal crop sown being gram mixed with wheat or barley. *Barani* cultivation however is more popular in the *kharif* and differs but little from that of the neighbouring *barani* circle.

It was decided, so fluctuating in extent were the areas inundated every year, and so large was the proportion of the expiring assessment that had been, for the same reason, suspended or remitted during its currency, to divide the circle into two parts for assessment purposes. In the first portion, which pays an assessment entirely fixed, fall those villages or parts of villages with a large *barani* and but little *sailab* area : into the second portion, which pays an assessment entirely fluctuating on crops, and a very small fixed assessment on profits from grass—they are far greater in this circle than anywhere else in the tract—fall the villages or parts of villages which have a large *sailab*, and comparatively small *barani* area. In the area to pay a fixed assess-

CHAP. III. D.

Assessment.

Settlement of 1906—1910—Fatehabad Tahsil—Nali Circle.

ment the rates applied were 9 annas per acre on *barani* and *chahi* land, 12 annas per acre on *sailab* land, and 13 annas on *nahri* land : in addition to which must be added a sum of Rs. 4,000 for waste land in the circle as a whole. The total fixed assessment imposed is Rs. 35,631, though for some years this amount will not be recoverable in entirety. The *nahri parta* on land irrigated by the Sirhind Canal is 4 annas an acre. To crops that ripen in the area under fluctuating assessment the following rates are to be applied :—

To crops grown with water from either the Ghaggar, the Joiya or the Rangoi—

	Per matured acre. Rs.	A.	P.
Class I.—Wheat, mixtures of wheat, rice, tobacco, vegetables, *sarson*, pepper, *san*, *dhanya*, and *kasumbha* ...	2	8	0
Class II.—All other crops ...	1	8	0

To crops grown from rainfall or well water—

	Rs.	A.	P.
Class III.—All crops ...	0	12	0

Three villages pay slightly higher rates on Class I crops. The amount these rates should produce, on an average of years, is Rs. 13,524 a year, assuming the floods do not continue decreasing. This amount added to the Rs. 35,631, product of the fixed assessment, gives a total assessment for the circle of Rs. 49,155, which involves an increase on the expiring assessment of 38 per cent.

Rangoi Circle.

All the villages in this circle, though some perhaps to only a small extent, are capable of irrigation from the Rangoi Canal, of which the unfortunate history has been already given. Inundation from this canal is exceedingly variable, but the land is too hard to be cultivated unless inundated. Musalman Pachadas own much land and are a distinct cause of weakness. Indeed the circle had deteriorated in every way since 1890.

For the same reasons as in the Nali Circle, this circle was divided into two parts for assessment purposes :—one paying an assessment entirely fixed, the other paying a small fixed assessment on grass, but an entirely fluctuating assessment on crops. The division into the two circles was made on the same principles as in the Nali Circle. The rates applied in the area placed under fixed assessment—7½ annas per acre on all land other than the small amount irrigated by the Western Jumna Canal, and 11½ annas on such land—

added to the fixed assessment of Rs. 2,600 for grazing profits in the circle as a whole, gave a new fixed demand of Rs. 14,796. The rates to be applied to crops grown in the area placed under fluctuating assessment are the same, *mutatis mutandis*, as in the Nali Circle, save that *barani* crops pay only 10 annas per matured acre, instead of the 12 annas they pay in the Nali. Some villages pay somewhat lower than the sanctioned rates.

CHAP. III. D. — Assessment. Settlement of 1906—1910— Fatehabad Tahsil. Rangoi Circle.

These rates should, assuming the floods neither to increase nor to decrease on the average of a series of years, produce an annual sum of Rs. 7,571 on the average. This amount when added to the fixed assessment gives a total assessment for the circle of Rs. 22,367. When the sum of Rs. 2,406 which the people had till the recent Settlement to pay annually to the Canal Department as water rates for irrigation done by the Rangoi, and which they will no longer have to pay, was taken into account it was found that the new assessment involved no increase on the expiring demand. But the form of the assessment has been changed into one which will, it is hoped, be easier to the people in its working and more profitable to Government. As has been already noted, the Rangoi Canal has been made over to the District Board for working and that body has, temporarily at any rate, been given a grant by Government to repay the cost of doing so. No water rates are chargeable on irrigation done by it. Only the fluctuating crop rates of land revenue mentioned above are payable.

Sirsa Tahsil.

Early Settlement.

The first portion of the Sirsa Tahsil which was settled by a British Officer was the old *parganas* of Sirsa and Rania: these came under our direct rule in 1818, and were given a summary settlement in 1829. Similar settlements were given to the remaining portions of the tahsil as it came into our possession and, as in the rest of the tract, they must all be regarded as high.

In 1852 the first regular settlement was made by Mr. Oliver. The principle on which this assessment was made was that the demand of the State should equal half the net profits of cultivation: and that it should be such as could be paid in an average year. In bad years it was to be suspended, the balances so suspended being recovered in good years. This settlement proved of great benefit to the people by equalizing and regularizing their land revenue demand. In 1879 Mr. James Wilson revised the

CHAP. III. D.
Assessment.
Sirsa Tahsil.
Early Settlement.

assessment. He raised the demand imposed by Mr. Oliver from Rs. 1,32,230 to Rs. 1,44,785, in addition to which 31 villages in the Nali Circle were placed under fluctuating assessment, so uncertain was their cropping owing to the variations in floods in the Ghaggar. These fluctuating rates produced in the 20 years after 1879 an average annual sum of Rs. 26,740, or Rs. 6,335 less than Mr. Wilson's estimate. The assessment imposed by Mr. Wilson worked well. It was not a heavy one at its commencement and was rendered much lighter by the great development that took place in the tahsil after the extension to Sirsa of the Rajputana Malwa Railway in 1883. But the bad years that followed each other only too frequently during the period 1895—1903 inevitably resulted in large remissions, even of this light assessment.

The present Settlement.

The tahsil was resettled by Mr. C. M. King, I.C.S., in 1901—1903. He preserved the three assessment circles—Bagar, Nali and Rohi—that had been framed by Mr. Wilson.

Bagar Circle.

This, as are the other circles of the same name in the district, is a very sandy tract. It is entirely dependent on the scanty local rainfall for its cultivation, there being no canal irrigation, and the depth to water being too great to permit of well irrigation. The *kharif* crop is the more important one: in it *bajra* is the principal crop grown, but *rabi* cultivation is more practised than in the Bagar Circles that lie more to the east.

Mr. King raised Mr. Wilson's assessment of Rs. 20,000, which was produced by a rate of 2 annas 4 pies per cultivated acre, to Rs. 24,980, which involved a rate of 3 annas per cultivated acre.

Rohi Circle.

This large circle lies to the north of the Ghaggar. It gets a little irrigation from the Sirhind Canal, but the area classed as irrigated is only 1 per cent. of the total area: 80 per cent. is dependent on the local rainfall. The remaining 19 per cent. is uncultivated or unculturable land. The depth to subsoil water is too great to permit of well irrigation, and in many cases the water in the drinking wells becomes bitter in the hot weather. The soil is a good sandy loam, with occasional hillocks of pure sand. The cultivators in the north and east consist mainly of Sikhs: in the south and west Bagri Jats and Muhammadan Rajputs are the prevailing tribes.

The expiring assessment was Rs. 83,360. This was raised to Rs. 1,25,870, the result of a rate per cultivated acre of 4½ annas.

CHAP. III. B. Assessment. Sirsa Tahsil. The present Settlement. Nali Circle.

As in the similar circle in Fatehabad, this circle was divided into two portions for assessment purposes: one pays a small fixed assessment on wood and grass, and a fluctuating rate on crops: it consists of all that portion of the circle which is subject to the precarious flooding of the Ghaggar river or its canals. The other portion, which consists of the rest of the circle, pays an assessment entirely fixed.

On this portion Mr. King imposed a demand of Rs. 52,000: this was the result of a rate per cultivated acre of 10 annas on irrigated land; 7 annas per acre on rich unirrigated land, known as *Sotar*; 3½ annas per acre on light unirrigated land—Rohi—and a small rate on uncultivated land. In the portion placed under fluctuating assessment the rates imposed were as follows, per matured acre:—

Irrigated crops.

	Rs.	A.	P.
Munji rice	3	0	0
Wheat, mixtures of wheat, *kharsa* rice, tobacco, vegetables, rapeseed, pepper, *dhanya*, *san*, *kasumbha*	1	12	0
All other crops	1	4	0
Barani crops.			
All crops	0	8	0

In addition a small fixed assessment of Rs. 2,740 was imposed on the villages in this portion of the circle, in consideration of the profits they derive from the sale of wood and grass. It was claculated at last settlement that the average annual proceeds from the fluctuating assessment would amount to Rs. 38,000. This sum, added to the fixed assessment of Rs. 2,740, makes a total assessment for this part of the circle of Rs. 40,740. The assessment for the circle as a whole is Rs. 92,740. In the portion paying fluctuating assessment no separate charge is made for irrigation done from the Ghaggar canals: in the portion paying fixed assessment the following occupiers' rates are charged on crops raised by irrigation either from the Otu lake or the Ghaggar canals:—

	Per matured acre. Rs.	A.	P.
Munji rice	6	0	0
All other crops	2	8	0

These are flow rates: lift rates are half these. These rates are assessed by the Irrigation Department.

CHAP. III. D.

Assessment.

Present land revenue demand of the district.

The total annual fixed land revenue demand payable by the district as a whole is Rs. 10,27,517 : and the annual collections of fluctuating land revenue should realize Rs. 59,095. The whole however of the fixed land revenue demand will not be realizable for some years. Owing to the large enhancements of land revenue at the recent resettlement in many villages of the four eastern tahsils progressive enhancements were given, as already explained in dealing with each circle, on a liberal scale.

Working of the assessment.

Nowhere in the district can the land revenue demand be regarded as heavy : in some parts it is very light. But in years of bad rainfall, especially when two such follow each other in succession, it has to be liberally suspended : the amounts so suspended being recovered, in addition to the current demand, as soon as good years return.

Canal rates.

The Western Jumna Canal, as already explained, irrigates part of each tahsil of the district, and the rates now levied on irrigation done from that canal have been already given. That the income from this canal in this district is not slight is shown by the fact that the average total water rates annually realised by the Canal Department in the district as a whole from Western Jumna Canal irrigation during the eight years 1902—1910 have been not less than seven-and-a-half lakhs of rupees. The Sirhind Canal, as already said, irrigates part of the Fatehabad and Sirsa Tahsils. The following is the schedule of rates levied, per acre, on land irrigated by this canal :—

	Rs.	A.	P.
I.—Sugarcane, rice, waternuts ...	7	8	0
II.—Garden, orchards, vegetables, tobacco, maize, &c.	4	8	0
III.—Cotton, fibres, all *rabi* crops, save gram and *masur*	3	12	0
IV.—All *kharif* crops not specified above and gram and *masur*	2	10	0
V.—A single watering before ploughing ...	0	12	0

These are rates for flow irrigation. Lift irrigation rates are lower. The average annual income from water rates on this canal in this district is Rs. 40,000, much of the irrigation from it—*i.e.*, all that in the Budhlada *ilaqa*—is done from Patiala State branches, and is credited to the revenues of that State.

Irrigation done from the Rangoi Canal in future pays no water rates. Those charged on the Ghaggar Canals have been given.

CHAP. III. E. Public Works Department. Assignments of land revenue. Jagirs.

Jagirs are not important in the district. One of the two largest consists of seven villages in the Sirsa Tahsil. The *Jagirdar* at present is Sardar Jiwan Singh, son of Sheo Kirpal Singh, a Sikh Jat, residing at Shahzadpur in the Ambala District. The total revenue of the *jagir* villages is Rs. 5,250 ; of this Rs. 5,177 is paid to the *Jagirdar*, Rs. 7 is *muaf*, and Rs. 66 is paid on account of *zaildari* fees. No *nazrana* is paid ; but the *jagir* revenue is collected at the tahsil, and remitted to the *Jagirdar* by the Deputy Commissioner. The villages were held by the Shahzadpur Shahids when we annexed the country and they have been allowed to draw the land revenue ever since, but have no jurisdiction over the villages.

Of the fifteen villages of the Jungle Circle in Fatehabad Tahsil the land revenue of 14 is assigned in perpetuity to the Siddhuwal family in the Kaithal Tahsil. Of this mention has already been made. The present value of the assignment is Rs. 13,935, but it will increase in value as the progressive enhancements of land revenue given at the recent settlement become payable.

There is one plot of ground at Hansi—the garden of Captain Stanley Skinner—the revenue of which has been redeemed in perpetuity. The same applies to the large village of Badopal in the Fatehabad Tahsil. Apart from these, assignments of land revenue are unimportant. The majority of them fall in *Sukhlambari* grants, which have been described. On the expiry of the third life these grants are resumed.

Cesses.

The only cesses now levied by law in the district are the following : a *lambardari* cess of 5 per cent. on the land revenue, as compensation to the *Lambardars* for the trouble of collecting the land revenue : and the local rate of 8⅓ per cent. on the land revenue, the proceeds of which constitute the principal income of the District Board. There are other cesses in the district leviable by custom in villages, but they include little beside *kudi kamini* or hearth tax on non-cultivators, and sometimes on certain classes of cultivators.

E.—Public Works Department.

The Buildings and Roads Branch of the Public Works Department is represented by an Assistant Engineer who is stationed at Hissar. He is subordinate to the Executive Engineer whose head-quarters are at Gurgaon.

CHAP. III. F.
Local and Municipal Government.

That portion of the Western Jumna Canal that lies in the district is in the charge of two Executive Engineers. One, who also has charge of the Ghaggar canals, lives at Hissar, and is in charge of the Sirsa Branch of the canal: he has three Sub-Divisional Officers subordinate to him. They are stationed at Kaithal, Narwana and Sirsa. The Executive Engineer, who lives at Rohtak, has charge of the rest of the canal in this district. He has Sub-Divisional Officers stationed at Jind, Bhiwani and Hissar.

The Executive Engineer, Bhatinda, has charge of the Sirhind Canal, so far as the district is concerned.

The Rajputana Malwa Railway in the district is under the District Traffic Superintendent at Delhi. An Assistant Engineer stationed at Sirsa has charge of the engineering portion of it.

The Manager, Jodhpur-Bikaner Railway, Jodhpur, should be corresponded with on all matters relating to that Railway.

The Jakhal Hissar Branch of the North-Western Railway is under the Executive Engineer who is stationed at Phillaur: the Delhi-Bhatinda Branch, which runs through the north of the district, is under the Executive Engineer, Bhatinda, where also the District Traffic Superintendent is stationed.

F.—Local and Municipal Government.

District Board.

The district is locally governed by a District Board which administers the income derived from the local rate and a few minor sources. It consists of 31 elected members, 8 nominated members, and 12 *ex-officio* members. The Deputy Commissioner is the chairman: at least six meetings have to be held every year. The electors are all male persons of not less than 21 years of age who are assessed at Rs. 2-1-4 under the Punjab District Boards Act. They seem to prize their privileges very lightly, and there is seldom a contested election to fill a vacancy. The chief work of the Board is the maintenance of rural schools and dispensaries and the repairs of roads. The statistics regarding income and expenditure will be found in table 45 of Part B.

Municipalities.

There are four municipal towns in the district—Hissar, Hansi, Bhiwani and Sirsa. The income of all of them is principally derived from octroi. The Hissar Municipal Committee dates from 1867. It consists of 12 members, all of whom at present are nominated. The Government

has however recently restored to this municipality the right of electing its members, of which it was deprived some years ago, and the system of election will soon be brought into force again.

CHAP. III. G. Army. Municipalities.

The Deputy Commissioner is the President of this body: among the most prominent of the members are two or three local pleaders.

The Hansi Municipal Committee consists of six elected and three nominated members. The Tahsildar of Hansi is the President. There is much local intrigue in this town and the position of the President is not an enviable one.

Bhiwani Municipal Committee consists of 12 nominated members. The Tahsildar is the President. The other members are chiefly wealthy Bania inhabitants of the town.

The Sirsa Municipal Committee consists of six elected and three nominated members, with the Sub-Divisional Officer of Sirsa as its President.

There are also Notified Areas, with a simpler form of Municipal administration, at Fatehabad, Budhlada, Tohana and Dabwali. The members of these bodies, who vary from five to six in number, are all nominated by Government: of each of them the Deputy Commissioner is the Chairman. The principal source of income of these bodies is a house-tax.

Details regarding the income and expenditure of all these bodies will be found in table 46 of Part B. It cannot be said that local self-government excites much interest in this district. The greater part of the work of either the District Board or the Municipalities is performed, with occasional rare and laudable exceptions, by the official Chairman or President.

G.—Army.

Hissar falls within the Sirhind Military District which had its head-quarters at Ambala. There is a company of the Bombay Baroda and Central India Railway Volunteers at Sirsa, but for military purposes this company is under the control of the authorities at Ajmer, and not under the Sirhind District Command.

The district is fairly popular as a recruiting ground for the Indian Army. In one year—(1913)—93 Muham-

CHAP. III. H.

Police.

madan Rajputs enlisted, mainly from the Hissar, Hansi, and Bhiwani Tahsils; 69 Hindu Rajputs, of whom no fewer than 53 came from the Bhiwani Tahsil; 65 Deswali Jats, and 49 Bagri Jats from the Hissar, Hansi, Bhiwani, and Fatehabad Tahsils; and 11 Sikh Jats from Sirsa. The total number in the year was 290. The Fatehabad and Sirsa Tahsils send fewer men to the Army than do the other tahsils: as regards Sikhs especially, more men could well be enlisted in this district. The principal regiments in which men from this district enlist are the 6th Jats, 18th Jats, 15th Sikhs, 16th Rajputs, 17th Infantry, 82nd, 84th and 87th Punjabis: and of Cavalry Regiments the 7th Hariana Lancers and the 8th Cavalry.

H.—Police.

Table 47 of Part B contains details regarding the strength of the Police force at the various Police Stations. The district lies in the Eastern Police Range, and is under the control of the Deputy Inspector-General of Police stationed at Ambala. The Superintendent of Police is responsible for the discipline of the force: and, subject to the control of the District Magistrate, he is responsible for the detection and prosecution of offenders. There is no difficulty in recruiting the force locally: all tribes are drawn on for this purpose. A few Heris, Bauriahs, and Menas are enlisted as trackers and do well in this capacity.

In addition to the Police Stations named in table 47 of Part B, there are outposts at Jamal, Ellenabad, Chautala and Bahal and there are roadposts at Agroha, Bajina, Rodhan and Sungarpore.

The Narnaund, Hansi and Hissar Thanas are the most populous, but the people, who are chiefly Jats, are law-abiding. The most serious form of crime in the district is cattle theft, for which Pachadas and Ranghars are chiefly responsible.

There are three Railway Police Stations for the investigation of crimes committed on Railways in the district. They are as follows—(*a*) *Bhatinda*: for that portion of the Jodhpur-Bikaner Railway which runs from Bhatinda to Chotala Road (Jodhpur-Bikaner Railway); (*b*) *Sirsa*: for the Rajputana Malwa Railway from Bhatinda to Jatusana; (*c*) *Hissar*: for the Jodhpur-Bikaner Railway, Hissar to Jhumpa; the North-Western Railway, Hissar to Jakhal, and Tohana to Mansa. These *thanas* are under the control of

Superintendent, Railway Police, Southern District, Punjab, with head-quarters at Lahore.

I.—Jails.

The district jail is situated between the town and the Railway Station. It is a third class jail and affords accommodation for 236 prisoners including Civil prisoners. There is accommodation for 12 female prisoners in the jail. Up to August 1913 only prisoners of one year's sentence and under were retained here: since then permission has been accorded to retain prisoners of two years' sentence and under.

There is a Judicial lock-up inside the jail capable of accommodating 47 under-trial prisoners. The health of the prisoners has on the whole been good, and no epidemic has appeared in the jail for several years.

The chief industry practised in the jail is paper-making. Paper is made and supplied to all the Government Offices not only to those in Hissar, but also to those at Gurgaon and Rohtak.

Book-binding was also started late in 1913 and is very promising. Other minor industries, as extraction of oil, weaving of dusters, &c., are also carried on.

J.—Excise.

Details regarding the Excise Administration of the district are given in Table 41 of Part B. There is no distillery in the district nor any shop for the wholesale sale of any excisable article. There are 13 shops for the vend of country liquor, and 2 shops for that of English liquor, which can also be had at the refreshment rooms at Hissar, Sirsa and Bhatinda.

For the sale of *charas* and *bhang* there are 18 shops: for that of opium 36. This drug is chiefly consumed in the Sikh tracts of Sirsa and Budhlada. A good deal of opium used to be smuggled from Rajputana, but the rates of duty have now been practically equalized in all the tracts bordering on the district, and this illicit importation has practically ceased. Some smuggling of liquor, however, from Jind and Patiala still continues.

The district is on the whole a temperate one in its use of excisable articles: very temperate compared with the

CHAP. III.-K. Education and Literacy.

Central Punjab. The Sikhs of Sirsa and Budhlada use more opium and drink more liquor than do the Jats of the more eastern tahsils, who are very abstemious, but even these Sikhs drink far less than do their brethren of Ferozepore and Amritsar.

There are six salt (*shora*) refineries in the district : they pay Rs. 300 tax in all.

K—Education and Literacy.

Literacy of the people.

The accompanying table shows the progress made in literacy since 1881 for the members of each religion. They do not show, save among the Sikhs, any marked tendency for the number of literates to rise—though the 1911 figures are undoubtedly unduly depressed by the presence then in the district of many illiterate coolies from Rajputana who were employed on the construction of the Jodhpur-Bikaner Railway.

RELIGION.	PERCENTAGE OF LITERATES TO TOTAL POPULATION IN			
	1881.	1891.	1901.	1911.
Hindus	2·6	2·7	3·2	3·0
Sikhs	·9	1·4	1·8	2·4
Jains	13·9	20·1	24·8	20·3
Muhammadans	·7	·8	·9	·9
Christians	46·5	·5	74·7	82·0
All religions	2·2	2·3	2·7	2·6

The high figures for the Jains is due to the fact that many of them belong to the Bania caste.

These figures are of course very low compared with those of the province as a whole, where the percentage of literates to total population is 3·7. Female education shows sign of increasing, but is still very backward.

Scripts employed.

In writing the vernacular, the Persian character is used in the courts and in all official correspondence, and is taught in the Government Schools, but except among officials and persons closely connected with Government offices, such as *patwaris* and petition-writers, it is almost unknown

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Education and Literacy.
Scripts employed.

in the district. The characters indigenous to the tract, which are still ordinarily employed by all private persons in their every day transactions, are all founded on the Devanagari alphabet ordinarily used in printing Sanskrit books. A considerable number of persons of all classes, peasants, Brahmans and Banias and Aroras, employ the pure Nagri and Shastri character, the letters and vowel marks being made almost exactly as they are printed in our Sanskrit books: so that any one who has learned the Nagri characters of books printed in English presses can easily follow their handwriting. This character cannot be written quickly if each letter be completely formed, and different styles of writing have grown into use due to the attempts made, by omitting portions of some Nagri letters and modifying others, to write more rapidly. The first thing to be dropped seems to be the horizontal stroke which forms the upper part of most Nagri letters, but an intermediate stage perhaps is the drawing a continuous horizontal line and hanging the letters from it. The next thing is to drop the vowel marks above and below the line. And we then have a handwriting consisting of unconnected letters, almost all consonants. This is called Hindi or Mahajani, because commonly used by Hindu Mahajans or Banias, and sometimes *Moda* or *Munde Akhars* (with shaven letters) or *Lande Akhars* (with tailless letters). The last three names seem to refer to its bare appearance as compared with the Nagri characters with their horizontal lines and vowel marks as *Munda* means shaven, *Moda* is applied to a shaven mendicant, and *Landa* means an animal which has lost its tail. These contractions and simplifications have been gradually worked out in somewhat different ways in different parts of the country and among different sets of people, and consequently we have different Hindi characters known as Hissari, Bikaneri, Marwari, or Aggarwali, Mahesri, Aroranwali, but they are all very similar in their nature. Another character also founded on the Nagri alphabet, or on an older alphabet from which Nagri itself is derived, but developed from it in another part of the country and in a different way, is the Gurmukhi, which is employed by some of the Sikh Jats and their religious teachers and sometimes by traders living among the Sikhs. The character employed is almost exactly the same as that ordinarily used by English presses for printing Punjabee books in the Gurmukhi character. Some of the *Lande* characters resemble Gurmukhi characters more closely than they do the original Nagri and

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seem to have developed from the Nagri through the Gurmukhi. But of all these different characters it may be said that they are all evidently of one origin, and, as in the case of dialects, they gradually shape off into one another, and no clear line can be drawn between any two of them.

Indigenous system of education.

There are 15 *patshalas* or indigenous schools in the district where the sons of Banias are taught to read and write in the *Lande* character and to make up accounts. No books are used, the teaching being oral except in the writing classes. Each boy has a blackboard, on which the teacher writes the lesson to be copied, and then the pupils strive to copy the letters as best they can. As soon as a boy has mastered the elements of reading and writing he begins to assist his father in keeping the family account books, and this finishes his education. Sometimes a Padha or teacher goes from village to village staying about three or four months at each place and teaching the sons of the Banias the elements of reading, writing and arithmetic. In return for his instruction he gets a small fee in cash or grain from the parents of the pupils. More often it is the father who teaches his son how to read and write and keep accounts.

Indigenous schools are generally decreasing as District Board Primary schools increase. There are also 14 private religious schools, 11 of which are Muslim schools in mosques where the Maulvi or Imam in charge teaches the Koran by heart; the meaning of it generally neither the teacher nor the taught understands. In the three remaining religious schools the Hindu religion is taught.

Educational system.

The head of the Educational Department in the district is the Deputy Commissioner. He is advised professionally by the Inspector of Schools of the Ambala Circle and he has under him a District Inspector and an Assistant District Inspector of Schools whose duty it is to visit all the schools in the district at brief intervals. All schools must also be visited by Tahsildars and Naib-Tahsildars and superior officers when in camp.

Schools in the district.

Detailed statistics regarding the schools in the district will be found in Tables 50, 51 and 52 of Part B. There is one Anglo-Vernacular High School in the district at Hissar, the Bhiwani High School having recently been reduced to Middle Standard. The Hissar school is maintained by Provincial funds, subject to a fixed annual contribution of Rs. 2,779 by the district board and local municipality.

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Education and Literacy.

Schools in the district.

There are three Anglo-Vernacular Middle Schools at Bhiwani, Sirsa and Hansi ; and four Vernacular Middle Schools. These are all maintained by either the municipality concerned or the district board, aided in some cases by a contribution from Provincial funds.

There are 102 vernacular Primary Schools for boys: and four Mahajani branches are attached to the Bhiwani Middle School. With the exception of these four, which are supported by the local municipality, all the Primary Schools are maintained by district funds ; of the Primary Schools 41 are intended more especially for the sons of peasants to whom the curriculum in them is specially adapted. Thus elementary lessons in agriculture are taught in them.

As a general rule however the majority of the children taught in all these schools are either the sons of officials or of people of the shop-keeper class. The value of education is as yet, as the figures of literacy show, not understood by the great mass of the agricultural population.

Female education.

There are now 13 girls' schools in the district compared with 3 in 1901. Four of these are maintained by the municipalities of Bhiwani, Hansi, Hissar and Sirsa : the remainder by district funds. In all of these except that at Sirsa, Nagri is the language taught as the pupils are nearly all Hindus. At Sirsa the majority of the girls are Muhammadans and the Urdu character is used.

The number of pupils in all these schools amounts to about 400. The attitude of the people towards female education becomes more favourable every year.

There is also a non-aided girls' school at Bhiwani conducted by the Baptist Missionaries there. It has about 30 pupils. Mention of it has already been made. The district board makes a grant-in-aid to a female school at Khanda Kheri in the Hansi Tahsil, which is conducted by the enterprising *zaildar* of that place.

Industrial education.

The only public technical school in the district is the Industrial School at Hissar which is maintained by the district board and in which carpentry is taught in addition to reading, writing and arithmetic. It has some 40 pupils. Scholarships to enable poor lads to attend are given by the district board, and those who do well at it are supported by the board in the further course at the Mayo School of Art, Lahore.

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Medical.
Industrial education.

Carpentry, carpet-making, and lock making are also taught in the Arya Samaj Orphange at Bhiwani.

Newspapers.

There are no newspapers published in the district.

L.—Medical.

Dispensaries.

Detailed statistics regarding the Government dispensaries in the district will be found in Table 53 of Part B. Besides those mentioned in the table there are two canal dispensaries at Narnaund and Gorakhpur. The district board has also recently instituted a travelling dispensary which tours, in charge of a Sub-Assistant Surgeon, through the remoter part of the district. The experiment promises well. The dispensaries situated at the head-quarters of the four municipalities are maintained by them, aided, save in the case of Hansi, by contributions from district funds. The remainder are maintained entirely from the latter source. The majority of dispensaries have now accommodation for indoor as well as for outdoor patients.

Dispensary staff.—In the dispensaries at Hissar, Bhiwani and Sirsa, the staff consists of an Assistant Surgeon, a Compounder, Assistant Compounder and menial establishment of cook, water-carrier, sweeper, &c. This is also the case at Hansi which is under a Sub-Assistant Surgeon. In the others the staff is smaller and consists of the Sub-Assistant Surgeon, one compounder, and a menial staff according to requirements.

Dispensary work.—The work done in the larger institutions is of a very high order, and these dispensaries are freely resorted to by the poorer classes and to a large extent by the well-to-do middle classes. Operations for stone and cataract are done to a large extent, and the people (except in outlying villages) realize the benefits of European methods for these diseases and resort freely to the dispensaries for them. Other operations such as removal of tumours, amputations for necerosis, &c., are also performed with good results. The large attendance is itself a guarantee of the good work done. *Baids* and *Hakims* are still, it is true, found in most towns, but they are slowly becoming less popular: and those that remain often prescribe European medicines.

Sanitation.

The sanitation of the towns is under the control of the municipal bodies concerned. It is inspected and reported

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Medical.

Sanitation.

upon yearly by the Sanitary Commissioner to the Punjab Government. It is fairly good and improvements are being carried out as funds permit in the drainage and conservancy arrangements.

In villages sanitation is much neglected. As a rule, horses and cattle are kept within the house enclosure to guard against theft, and the refuse heaps are piled up just outside the village walls because that is the nearest place where refuse can be thrown. The village pond which is the only water-supply in most villages is used as a buffalo wallow and a vat to steep hemp, and the water in it is used to the last drop. If a Medical Officer comes round inspecting a little cleaning up is done, but on departure the people slip back to the old state of affairs.

Vaccination.

Vaccination is not compulsory in any part of this district. The optional system is in vogue. The people are averse to it, though its good effects have been repeatedly explained to them. They resort to many subterfuges to avoid it, in some cases even leaving their homes till the tour of the vaccinator is over. The work is done under difficulty and only with great exertion on the part of local authorities, *zaildars* and *lambardars*. Notwithstanding this the work is carried on with good results. Animal lymph is used and the people do not object to its use. The season's work is begun with glycerinated lymph obtained from the office of the Deputy Sanitary Commissioner, about the end of September, and vaccination is carried on throughout the winter till about the first April following.

CHAPTER IV.—PLACES OF INTEREST.

Hissar town.

The town of Hissar lies in north latitude 29°-5′-51″ and east longtitude 75°-45′-55″, and contains a population of 17,162 persons, a decrease of 3 per cent. on the population of 1901. It is situated on the Western Jumna Canal 102 miles west of Delhi, and is a station on the Rewari-Bhatinda branch of the Rajputana Malwa Railway. Here also terminate the Jakhal-Hissar (broad gauge) branch of the North-Western Railway, and the Degana-Hissar (metre gauge) branch of the Jodhpur-Bikaner Railway. The country in the immediate neighbourhood is well wooded, and numerous fruit gardens surround the town. The town itself is completely surrounded by an old wall with four gates, *viz.*, the Delhi and Mori to the east; the Talaki to the west; and the Nagori to the south. The streets are wider and less tortuous than in most native towns. The houses of the trading class inside the town are generally well built, and one of the main streets together with a square, called the *Katra*, present quite an imposing appearance.

Straggling suburbs stretch irregularly beyond the wall, towards the east and south-east, and are mostly composed of houses of an inferior description. The three main ones are known as the Dogars', Malis', and Ghosis' Mohallas from the names of the castes who inhabit them. The canal runs a short distance to the south of the town walls, and is crossed by four bridges, three of masonry, and one wooden. To the south of the canal itself runs the Railway.

The Civil Station, containing the residences of the District officials stationed here, is long and straggling, and lies to the south of the Railway; but a few of the European residents live in or near the city. The district katcheri and the church are in the middle of the Civil Station and the Railway Station is near them. Some very fine trees have been in former days planted along the station roads with the help of canal water, and operations in the same direction are being carried on vigorously at the present time.

The Police Lines are at the extreme east end of the Civil Station, the western end of which is situated within the limits of the Government Cattle Farm. There is a good

water-supply from wells in the city and there are numerous ghats for bathing and washing on the canal bank. The main town is well above the level of the canal water, and the climate is on the whole salubrious.

Antiquities.

Within the walls the chief objects of antiquarian interest are the Jama Masjid and the remains of Feroz Shah's palace on which the residence of the Superintendent, Government Cattle Farm, now stands. From an inscription in the Jama Masjid it would appear to have been built by one Amir Muhammad in 1535 A. D. in the reign of the Emperor Humayun.

The underground apartments of Feroz Shah's palace still exist in a good state of preservation. It is said that these apartments were so arranged that a stranger wandering among the dark passages, which connected them, would inevitably be drawn towards a small dark room in the centre: to which, if he tried to extricate himself, he would invariably return.

Within the compound of the Superintendent's house is a mosque of Feroz Shah's time, now used as a farm godown; pillars found in it are said to be of Jain or Hindu origin, and like many more of the Emperor's building materials, were probably brought from Agroha. There is also a brown sandstone pillar or " lat " in the fort ascribed to Feroz Shah. The only inscription on it is in Sanskrit at the top of the lower stone of the pillar; the letters are cut at the junction of the stones so that the pillar would appear to be an ancient Hindu one, which was recut and erected by Feroz Shah.

The most interesting relic of antiquity in Hissar is perhaps the *barahdari* in the Gujari Mahal outside the fort. The Mahal was apparently an outlying portion of the latter, and tradition says it was built by Feroz Shah as a residence for a Gujari mistress. The only portions of it now left are the *barahdari*, a bastion on which an English bungalow has been built, and a portion of the north wall adjoining the bastion. The walls of the *barahdari* are thick and sloping with 12 doorways each with a window over it. Inside are four old pillars of undoubted Hindu or Jain origin which support a roof of domes. The inner side of the jambs of doorways are covered with what are evidently Hindu carvings. Below the building are three *taikhanas*, two of which are merely rooms, while the central one contains a small *hauz* or tank

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Places of Interest.

Hissar town—Antiquities.

filled with pipes and was evidently used as a bath. There appears to be no doubt that the building was erected with the materials of a pre-existing Hindu temple. The place had fallen into ruin, but is now being restored under the orders of Government.

Another interesting relic is the Jahaj or Jahaz. It was apparently once a Jain temple, which was subsequently converted into a mosque. It was used as a residence by George Thomas, whose Christian name, corrupted by the natives into Jahaj, gave its present name to the place. It was till recently in the use of the Canal Department, but has now been made over to the Archæological authorities.

There is an interesting and handsome group of tombs on the Hansi road east of Hissar. They are adorned with blue encaustic tiles, and the inscriptions on them appear to show that they are the tombs of officers slain in Humayun's campaign in Gujrat in 1535.

The mosque and tomb of Bahlol Shah is about one mile east of Hissar on the Hansi road. It was built in 1694 A. D. on what was probably the site of an old temple. The place is now called Danasher. Sher Bahlol is said to have been a *fakir* who foretold to Ghayas-ud-din Tughlaq that he would one day be a king.

Another interesting relic is the tomb of the *Chalis hafiz* on the road to Fatehabad to the north of the town It is said to be the sepulchre of 40 *fakirs* who lived in the time of Tughlaqs.

There are numerous other mosques and tombs in and around the town of Hissar which are interesting to the antiquarian, but perhaps scarcely merit a description here. On the whole the town and its neighbourhood are remarkably full of antiquities. The majority of them have been declared protected "monuments" within the meaning of Act VII of 1904, and are now under the care of the Archæological Department. The work done by that Department has been entirely confined to practical repairs.

An account of the founding of Hissar by Feroz Shah Tughlaq has already been given. Prior to its foundation Hansi had been the principal town of neighbourhood. The new town, however, becoming the political and fiscal centre of the district, soon supplanted Hansi in importance, and for many years continued to be the favourite resort of the

Hissar town—Antiquities.

Emperor, who made it the starting point for his hunting expeditions along the banks of the Ghaggar. The *debris* of Feroz Shah's town are still visible in the mounds and broken bricks and tiles which lie scattered profusely on the plains to the south of the modern city; and tombs and temples still remain standing to tell of by-gone splendour. These remains cover a wide area. During Muhammad Shah's reign at Delhi, Shahdad Khan, resident of Kasur, was Nawab of Hissar Ferozah, for 30 years, *i.e.*, from 1707 to 1737 A.D. He was succeeded by three others, who ruled 22 years, *i.e.*, till 1760.

In 1747 disturbances arose which attracted the attention of the Sikhs to this portion of the Punjab. They plundered the town on several occasions between 1754 and 1768. In 1769 Nawab Taj Muhammad Khan became ruler of Hissar, which he governed for three years, being succeeded by Nawab Najaf Khan. The Muhammadans were defeated at the battle of Jind by Raja Amar Singh of Patiala, who established his rule at Hissar and erected a fort now known as the old Jail.

In 1783 the terrible *chalisa-kal* or famine completed the ruin which the inroads of marauding Sikhs had begun. and depopulated the town, which did not recover its prosperity for some twenty years after. About this time the Muhammadan rule at Delhi lost its vitality, and the Mahrattas appeared on the scene. This period was one of the constant strife in which the famous adventurer George Thomas, the Sikhs and the Mahrattas alternately gained the upper hand.

In 1802 Hissar passed to the British. Since then its history has been uneventful except for the terrible dark tragedy which occurred here in the mutiny.

There is a monument to the memory of the victims of Mutiny in the District Board gardens near the *katchery*.

An important feature of the town are two cotton ginning factories. For the rest the trade is not extensive. nor has it been fostered by the Railway. In fact the latter, by promoting the through transit of goods between east and west, has tended to destroy whatever importance Hissar may have had as a centre of the previous traffic along the Delhi-Sirsa road.

The most important public institution at Hissar is the cattle farm which has already been described.

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Places of Interest.

Hissar town—Antiquities.

There are also a dispensary and an Anglo-Vernacular High School. The town itself contains the usual tahsil and thana buildings. The District Jail is situated between the town and the Railway.

There is a small dâk bungalow to the south of the town, and also a Public Works Department rest-house.

Hansi town—Description.

Hansi is a town of 14,576 inhabitants, situated in latitude 29°-6′-19″ north and in longitude 76°-0′-19″ east. Its population has decreased by 12 per cent. since the census of 1901. This decrease is mainly due to plague.

It lies on the Western Jumna Canal and on the Delhi-Sirsa road, 16 miles to the east of Hissar. Canal irrigation has promoted the growth of trees, and the land immediately round the town is well wooded. The town is surrounded by a brick wall with several gates and loopholed and bastioned for defence. The houses are mostly of bricks, but the buildings generally are not equal to those of Hissar. There are two wide streets running through the town and crossing one another at right angles. The other streets are narrow and winding.

To the north of the town lies the fort on a huge mound. It was dismantled in great part after the mutiny and the materials sold by auction.

History.

The fort and the ancient town are probably two of the oldest places in India. As already stated it was an important stronghold in the time of the early Musalman invasions of India and was held by the advanced posts of the Chauhans of Ajmer and Sambhar.

Rai Pithaura is locally said to have been the founder of the fort, but although he probably made it an important place and greatly strengthened it, it was certainly in existence long prior to his time.

Prior to the foundation of Hissar in 1354, Hansi, under Hindus and Muhammadans alike, was a centre of local administration and the chief town of Hariana. In the famine of 1783 it shared the fate of the rest of the district, and lay almost deserted and in partial ruin for several years. In 1795 it became the head-quarters of the adventurer George Thomas, who had seized upon the greater part of Hariana. From this period the town began to revive. On the establishment of English rule in 1802, the town was selected as a site for a cantonment, and for many years a considerable force, consisting principally of local levies, was stationed

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there. In 1857, however, these levies broke into open mutiny, murdered every European upon whom they could lay hands, and combined with the wild Rajput tribes of the district in plundering the country. On the restoration of order, it was not thought necessary to maintain the cantonment, the houses of which have since fallen into decay.

Antiquities.

The principal events in the history of the fort have already been touched upon. It is now a mound of earth measuring 370 yards from north to south and 345 yards from east to west. Some of the curtain wall on the north side is left and is in places 52 feet high and 37 thick. The fort was almost entirely dismantled after the mutiny, and its materials sold, but the gateway and guard house are still standing. Inside the fort are a godown of modern erection, two wells and an enclosure containing two mosques and the tomb of Sayyad Niamat Ullah, who was killed in Muhammad Bin Sam's attack on Hansi.

The fort appears to be built upon a mound consisting mostly of large size bricks, the remains of a former Hindu city; and many of the materials which have been used in the erection of buildings in the fort and in Hansi generally are of undoubted Hindu origin, as shown by the carvings on them, and belonged probably to a large palace or temple. The enclosure and tomb of Niamat Ullah was probably erected soon after Muhammad Ghori's conquest of Hansi, and Hindu materials appear to have been freely used in its construction.

The mosque and tomb of the four Qutbs are an interesting relic situated on the west side of the town. The place consists of three enclosures, in one of which is the mosque with a tank built in 1491 by one Abu Bakar Jawani. The second enclosure contains the graves of Qutb Jamal-ud-din and his three successors. The domed edifice in which the graves are situated is of modern erection, as also are two pavilions on either side. Jamal-ud-din is said to have accompanied Muhammad Ghori in his attack on Hansi, but subsequently abandoned wordly cares, and as a follower of Baba Farid Shakar Ganj of Pakpattan made the study and practice of religion his sole occupation. He was succeeded by three other Qutbs—Burhan-ud-din, Manawar-ud-din, and Nur-ud-din. The enclosure also contained the beautiful tomb of Ali-Tajjar, a disciple of Qutb-ud-din, and chief farmer or purveyor to Sultan Jamal-ud-din. It is said by Archæological authorities to be one of the best built tombs

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Places of Interest.

Hansi town—Antiquities.

in the Punjab. The third enclosure contains the graves of the four Diwans or successors of the Qutbs. They are under four cupolas supported by ten pillars.

Some of the monuments at this town are now under the Archæological Department.

A mound and mosque, three miles from Hansi, is known as Shahid Ganj. Tradition says that 150,000 Musalmans were slaughtered there. It is probably the scene of Masaud's defeat on his first attempt to take Hansi.

Trade.

The town has within the last ten years become a great centre of the cotton trade. Twelve cotton-ginning factories have been established here and Messrs. Ralli Brothers have also established an agency. The import trade consists only of articles needed for local consumption.

Public buildings.

The public buildings consist of tahsil, thana, dispensary, serai and school. This has recently been raised to an Anglo-Vernacular Middle standard. There are also two rest-houses, one civil and one belonging to the Canal Department.

Bhiwani town—Description.

The town of Bhiwani lies in latitude 28°-46'-40" north and longitude 76°-11'-45" and is situated at a distance of 36½ miles south-east of Hissar. It has a population of 31,100, a decrease of 14 per cent. on the 1901 figures. This decrease is partly due to plague: partly to the bad years the tahsil had undergone of late. The city may be said to be a creation of the British. At the beginning of the present century, when the Delhi Territory came under British rule, Bhiwani was an insignificant village. The traditions run that one Nim, a Rajput, founded the village in honour of his wife Bahni, who had saved his life from treachery, and called it by her name.

Bhiwani was the first place taken by the force which accompained the Hon'ble Edward Gardiner when he was deputed to restore order in Hariana in 1810 A. D.

In 1817 Mr. William Fraser, Political Resident at Delhi, selected the village for the site of a *mandi* or free market. Up to that time the seat of the commerce of the neighbourhood had been the town of Dadri, a few miles south-east of Bhiwani, and at that time under the rule of an independent Nawab. The estates of the Nawab were confiscated in 1857 on account of his rebellion at the time of Mutiny, and were bestowed upon the Raja of Jind as a reward for fidelity. The exactions and excessive duties

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Places of Interest.

Bhiwani town—Description.

extorted by the Nawab were a source of constant fear and annoyance to the resident traders; and upon the establishment of a mart at Bhiwani all the principal firms at once transferred their business thither. The rise of the city to importance was rapid. It was, till recently, the main channel through which all the trade from Bikaner, Jaisalmer, Jaipur, and other States of Rajputana had flowed into Hindustan, and the principal mercantile firms of every part of Southern India had agents or *gumashtas* there. The opening of the Rajputana Railway diverted its trade to some extent, and decreased its commercial importance.

The town stands in a depression in the midst of a loamy plain rising into sand-hills on the west.

Owing to the rapidity with which it is increasing in size, it became necessary some years ago to throw back the old enclosing wall for a considerable distance, so as to allow room for extension. The new wall is passed by twelve main gateways. The vacant space between the new and old walls is rapidly being covered with mud hovels and enclosures, huddled together with no order or arrangement. The houses in the older part of the town are built of brick and are frequently several storeys high. Some of the *havelis* belonging to the merchants are fine imposing looking structures. Good streets from 15 to 40 feet wide extend through the town in all directions. The larger are well metalled with *kankar,* the smaller are generally unpaved and sandy. There are open outer drains on both sides of the streets; but the situation of the town being lower than the surrounding country, great difficulties lie in the way of organising a complete drainage system. Most of the drainage at present finds its way into tanks, which are to be found both inside and outside the town, and form almost the sole supply of drinking water. The largest of these tanks is outside the old town, but inside the new walls.

Till the extension to the town of the Delhi Branch of the Western Jumna Canal the drinking water-supply was deplorably bad. Even now it is by no means good and a system of water-works to supply the town with good drinking water is badly needed. It is to be feared that some time will elapse before this badly needed reform can be effected, because the trade of the town is declining, and it is doubtful if the finances of the municipal committee will be able to bear the heavy initial expense involved.

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Places of Interest.
Bhiwani town—Trade.

Bhiwani used to be called the "gate of the desert" because all the trade of Bikaner and Rajputana States used to pass through the town: nor has the construction in the neighbourhood of the Southern Punjab Railway and the various branches of the Jodhpur-Bikaner Railway affected its trade as much as at one time seemed probable. From a business point of view piece-goods (both country and European) and food-grains are the principal articles dealt in. Of the latter gram is perhaps the most purchased: large stocks are kept, and it is exported even to Europe when prices are suitable. But most of the businessmen of the town have dealings not only locally, but have branches in Calcutta, Bombay and elsewhere in India; many of them make money in Calcutta and only spend it in Bhiwani. It is estimated that of the businessmen, agents, brokers, clerks, etc., of Calcutta no less than 4,000 hail from Bhiwani. All these are Banias by caste, save one Jat, Chhaju Ram by name, who went to Calcutta practically penniless and is now said to be worth at least 15 lakhs of rupees. Share brokerage and gunny bag dealings are the principal spheres of activity of the Bhiwani businessmen in Calcutta, the profits accruing to natives of Bhiwani in that city averaging about 10 lakhs of rupees a year. The variations from year to year in this amount are naturally very great. In Bombay the Bhiwani Bania goes in more for buying and selling on commission, coupled with a little speculation at odd times.

Bhiwani is also an important centre for negotiating *hundis*, by which useful articles so much of the business of India is carried on. A rough translation of *hundi* is the English word *cheque*, though it embraces much more than that term. There are also four cotton-ginning factories in the town: they are, however, at a disadvantage compared with those of Hansi, as but little cotton is grown in the immediate neighbourhood. A large spinning and weaving mill has also recently been erected there, by a Bombay firm of which Rai Sahib Lala Tara Chand is the local managing director. It is yet too early to say whether it will do well.

Institutions and public buildings.

The principal institutions of the town are the school, which is a fine large roomy building, and the dispensary. The remaining public buildings are the fortified tahsil outside the town, the Post Office, the Police Station, and a rest-house. The dispensary is by far the best found in the district. Many of the appliances are gifts from leading men in the town.

CHAP. IV. Places of Interest. Sirsa town—History.

The following account of the rise of the present town of Sirsa is taken from Mr. Wilson's Settlement report :—

"In 1837 A. D. the site of the town of Sirsa, once a populous and flourishing mart, was wholly deserted. There was no village, not even a single inhabited hut, though the brick walls of scores of houses, uninhabited since the famine of 1783, were still standing. But the traditions of its former prosperity were not forgotten, and numerous merchants residing in the neighbouring Rajputana States repeatedly urged Captain Thoresby to restore the town. Soon after resuming charge of the district he took up the scheme and applied for sanction, and the Lieutenant-Governor in according his hearty approval remarked that the recovery of the Bhatti territory from a state of waste and its conversion into a populous country was the principal object contemplated in the nomination of a separate Superintendent for that tract, and that the restoration of the old town of Sirsa was likely to greatly further this object. In January 1838 Captain Thoresby called together the merchants and others who wished to settle in the new town, and made a commencement in the uninhabited jungle to the east of where the old town of Sirsa was. This site was chosen because of the good quality of the water, the number of old masonry wells in the neighbourhood, the proximity of the old fort with its inexhaustible supply of good burnt bricks, and the associations and traditions connected with the old town of Sirsa. The high thick jungle which then covered the site was cleared away, the lines of the walls and streets were marked out by bamboos and flags, and the work was at once commenced by large gangs of convicts and numerous free labourers. The town was laid out as a square, crossed by broad streets at right angles to each other, and thus presents an appearance of regularity very seldom seen in an Indian town. A ditch and rampart were made round it in order to afford the protection which the merchants thought necessary in the state of the country; building sites were allotted to the numerous applicants, and notwithstanding such difficulties as were caused by the drought of 1838 and the visitation of cholera, within a year many hundreds of buildings had been finished and the foundations of about two thousand altogether had been laid, the total cost to Government being only about Rs. 6,000. The town continued to grow in size and importance as the surrounding country became more fully colonised. It was soon made the head-quarters of the Bhatti Territory, and

CHAP. IV.

Places of Interest.

Sirsa town—History.

became the great emporium for the trade of the neighbourhood, and by collecting large stores of grain made the country much safer against sudden scarcities.

Owing to the arid nature of the country and the want of irrigation there are few trees round the town or in its immediate neighbourhood. In addition to the native town there is a railway settlement on the north side of the line, containing the residence of the railway officials and subordinates.

Antiquities.

There are numerous antiquities in and around Sirsa, relics of its ancient predecessor, the town of Sarsuti. The most remarkable is the old fort, a large irregular mound to the north-west of the town, and now full of ancient bricks, the *débris* of the original fort. It is one of the oldest places in India. There are also numerous Hindu temples and Musalman mosques and tombs around the town.

Population.

The population of the town at the last census was 14,629 as against 15,800 in 1901. It has lost its importance as a trade centre owing to the construction of the Jodhpur-Bikaner-Bhatinda Railway.

Public buildings and institutions.

The principal public institutions are the school and dispensary and the Municipal Hall. The other public buildings are the Sub-Divisional Officer's *katchery* which formed the old District *katchery*; near it is the tahsil: both are north-east of the town on either side of the Railway. There is also a *thana*, a staging bungalow and a Police rest-house. Inside the town is a *gurdwara* supported by the Sikhs, and a large masonry building called the *katra*, and intended for a market. A large and handsome mosque has been recently built by the Musalmans of the neighbourhood.

Rania.

Rania is an old Bhatti village in the valley of Ghaggar. It was formerly the seat of the Bhatti Nawab and remained inhabited all through the time of the anarchy which preceded British rule. It has not much trade and is simply a large village. The majority of the inhabitants are Musalmans, chiefly Rains, Joiyas, and Bhattis enagaged in the cultivation of the rice and wheat lands of Rania and the neighbouring villages.

Fatehabad—Description.

Fatehabad is a small town of 2,786 inhabitants situated in latitude 29°-8′ north and longitude 75°-30′ east, 30 miles to the north-west of Hissar. Its population has been gradually decreasing for many years. It is situated

on the ground somehwat above the level of the surrounding country, and on the east is a large swamp which is filled by the rains. The adjacent country to the north, north-east, and east is well wooded and is irrigated by artificial cuts, and by natural flow by the Joiya stream which is a few miles distant. The main town is surrounded by a wall which is to a great extent dismantled, except near the fort which forms the east end of the town. There are two main streets or bazars which are paved and run at right angles to each other. A considerable portion of the main town inhabited by traders consists of good masonry houses, the houses of the Rains, who form a considerable agricultural element in the population of the main town, are principally of mud. The drainage of the town owing to its high position is easily carried off by the side drains in the streets and the water-supply from wells is good.

CHAP. IV. Places of Interest. Fatehabad—Description.

History.

As already narrated the town was founded by the Emperor Feroz Shah, and named after his son Fateh Khan. There were three forts built at the same time by Feroz Shah in the neighbourhood of Fatehabad and named after his other three sons Muhammadpur, Zafarabad and Razabad: villages bearing the above names still mark the sites, but the forts have long ago disappeared. At the opening of last century Fatehabad was the seat of the Bhatti Chieftain Khan Bahadur Khan who has been alluded to elsewhere.

The Rains were originally proprietors of the land surrounding the town, but lost their status for default in payment of Government revenue. The estate now belongs mainly to Banias. The town contains the remnant of the old fort built by Feroz Shah which must have been a place of great strength originally. It stands on a slight eminence overlooking the town on the east side at the head of one of the two bazars. Fatehabad is a notified area with a small committee. The income is mainly derived from a house tax.

Trade.

Formerly Fatehabad, from its position on the direct route between Delhi and Sirsa, was to some extent a trade centre for the export of the surplus produce of the Nali tract, but the construction of the Rewari-Bhatinda Railway, which, instead of running through Fatehabad direct, runs 11 or 12 miles to the west, has almost entirely diverted the trade from the town, and it now to a large extent makes direct for the railway at Bhattu, the nearest station 11½ miles from Fatehabad.

CHAP. IV. Places of Interest. Fatehabad— Trade.

At present it is gradually but steadily losing its commercial character. The trade is principally a retail one with the surrounding villages.

The only noticeable manufacture is that of *kupas* or leathern jars for holding oil, *ghi*, &c.

Institutions.

The principal institutions are the dispensary outside the town and the school inside the fort. There is a good rest-house and tahsil inside the fort.

Antiquities.

The fort also contains a *lat* or pillar erected by Feroz Shah and bearing an inscription in Persian giving an account of the Tughlaq family. The pillar appears to be of Hindu origin, as there is on it a portion of an inscription in Sanskrit. There are two or three Musalman mosques in the town containing sculptured stones which originally belonged in all probablity to a Hindu temple. One of them known as Hamayun's mosque and the *lat* just mentioned are now in charge of the Archæological Department.

Tosham.

The Tosham rock is situated 16 miles to the south of Hissar in the Bhiwani Tahsil. Viewed from the north it resembles a heap of grain poured from measure on to a plain surface. The summit is surmounted by an ancient fort.

Two interesting antiquities are to be seen in the neighbourhood of Tosham. One is a *barahdari* on a small hill near the town which is popularly called Prithvi Raj's *katchery*. The other is a Sanskrit inscription on a rock on the face of the hill to the west of the town. It does not appear to have been as yet satisfactorily translated. It seems to refer to a Scythian king Tushara who appears to have conquered the Gupta Galotkacha who reigned from about A. D. 50 to A. D. 79 and is referred to in the inscription. There appears to be evidence to show that the Tosham hill was a monastery of Budhist monks or Bhikshus. The date of the inscription is said to be A. D. 162—224. There are several sacred *kunds* or reservoirs on the hill; one of them, the Pandutirath, is considered so sacred that some of the neighbouring villages deposit the ashes of their dead in it instead of taking them to the Ganges.

Agroha.

Agroha lies about twelve miles to the north-west of Hissar on the Delhi-Sirsa road. This village must at one time have been a populous city. It is said to have been founded by Agar Sen, the founder of the Agarwal clan of Banias who flourished more than two thousand years ago.

Agroha.

Near the village is a large mound which evidently consists of the *débris* of a large town. This mound is surmounted by a brick built fort with four bastions connected by curtains, said to have been built by Agar Sen. Excavations made in the mound in 1889 brought to light fragments of sculpture and images. Bricks of all sizes and coins have also been found there. In one place the walls of a substantial house have been laid bare, while a large depression near the mound, in which excellent crops are now raised, is evidently the site of an ancient tank. Agar Sen's fort, which dates from before the beginning of the Christian era, is a modern structure when compared with these remains.

Tohana.

Tohana must have been a city of considerable importance in ancient times. For the last 200 years and more, however, it has sunk to the level of a village. The Southern Punjab Railway has a station about a mile from Tohana and the place seems to be rapidly regaining its former importance. A Naib-Tahsildar is stationed here and looks after the affairs of the Tohana sub-tahsil and also of the town which has been declared a Notified Area. The public buildings here are the sub-tahsil, thana, school, and dispensary.

Budhlada.

Budhlada is another village which is rapidly becoming an important commerical centre, thanks to the Railway. The villago is a notified area. The place is the head-quarter of a police station and there is also a dispensary. The Southern Punjab Railway has a station about a mile from the village. There is a fair-sized grain market near the station and a second grain market has recently been erected by the District Board. That body has also erected a very flourishing grain market at Dabwali in the Sirsa Tahsil, a place which has increased greatly in importance owing to the opening of the Bhatinda Branch of the Jodhpur-Bikaner Railway.

Dabwali.

PUNJAB STATES GAZETTEERS,

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LOHARU STATE

PART A.

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CHAPTER II.—ECONOMIC—concluded.

CHAPTER III.—ADMINISTRATIVE.

CHAPTER I—DESCRIPTIVE.

Section A.—Physical aspects including Meteorology.

Derivation of name.

(*a*) The derivation of the name Loharu cannot be given with any certainty, but tradition says that the site of the town of that name was originally inhabited by *lohars* or blacksmiths, and would therefore seen to suggest a derivation from *lohar*.

Area.

The area of the State is 224 square miles.

Boundaries and general configuration.

(*b*) The State is situated in the southeast corner of the Punjab, on the borders of Rajputana. It forms a compact area of an irregular oblong shape, bounded on the north by the Bhiwani tahsil of the Hissar district, on the east by portions of the same district, and the States of Patiala and Jind, on the south by Shaikhawati (Jaipur Territory) and on the west by Jaipur, Bikanir and the Bhiwani tahsil of Hissar.

Scenery.

The aspect of the country is uniform throughout the State. It presents a prospect dreary and desolate, a treeless waste dotted with sandhills, and sparsely covered with vegetation. No natural divisions can be said to exist and the hill system is comprised in two hills which rise in rocky isolation in the centre of the State.

Rivers.

(*c*) There are no rivers nor *nallahs*.

Brief sketch of Geology and Botany.

(*d*) The soil is chiefly composed of sand, and a poor quality of limestone is found. The trees commonly found are *kikar* (acacia arabica), *jhand* (prosopis spicigera), *siris* (acacia speciosa), and *frans*. They are generally scattered, seldom growing in clumps. The *pipal* (ficus religiosa), *nim* (melia Indica) and *shisham* (dalbergia sisoo) are also found near habitations. Over a large portion of the area are found the shrubs, *jhal* (salvadora decidua) and *kair* (capparis dela). The fruit of the *jhal*, called *pilu*, and of the *kair* called, when unripe, *taint*, and when ripe, *panjri*, play an important part in the diet of the people. In time of drought the *kair*, which grows no leaves, is twice covered with berries, and is regarded as a special gift of Providence for the relief of the poor. Another useful shrub commonly found in the State is the *jhar beri* (zizyphus nummalria), a prickly shrub. Its fruit is used for food, its leaves when dried are given to cattle for fodder, and its thorns make excellent hedges and also serve as fuel.

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History.

Wild animals.

(e) Of wild animals, wolves, hyenas, jackals, foxes, nilgai, hares and porcupines are found. Peafowl and pigeons are common, and patridges, both grey and black, abound. Venomous snakes, hedgehogs, and scorpions are met with everywhere.

Climate.

(f) No variation of climate is to be expected in a tract so confined. Table 2 in Part B gives a table of temperature for Loharu town. In summer the heat is very severe in the day time, but, as is common in sandy districts, the nights are generally cool. Dust-storms are common. In winter the cold is severe and trees and shrubs are often blighted by frost. The rainy season is the most pleasant in the year. The rainfall, though generally not very heavy, is then quite sufficient to clothe the land in verdure.

Rainfall.

(g) The rainfall figures given in Table 14 in Part B up to the year 1904 were entirely conjectural, as a rain-gauge was only installed in Loharu in that year. After 1904 the figures are more accurate. They are not yet for a sufficiently long series of years to allow any inferences to be drawn from them. They show however how greatly the rainfall varies from year to year. As was only to be expected the greater part of the annual rainfall falls in the four months June to September.

Pure air and good water make the climate of Loharu exceptionally healthy.

Section B.—History.

Of the ancient history of Loharu little is known. It once formed part of the Jaipur State, but towards the middle of the eighteenth century some adventurous Thakurs, after the fashion of the day, shook off the Jaipur authority and formed an independent State. The Raja of Khetri, a dependency of the Jaipur Raj, attempted to subdue them but was slain in battle[1] at Loharu. The State was, however, re-annexed to Jaipur for a time, but it soon regained its independence. Subsequently it acknowledged British suzerainty and the British Government ceded its territory to the Maharaja of Alwar, who had loyally aided it during the Mahratta campaign. The Maharaja in turn, with the assent of the British Government, entrusted the State to Nawab Ahmad Bakhsh Khan who had fought gallantly on

[1] To the left of the northern gate of Loharu a well, and a small but lofty platform round a *pipal* tree, mark the Raja's tomb; the platform was repaired at the cost of the Khetri Estate.

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the British side in that campaign, and successfully blockaded the enemy at Baund Hazari. Nawab Ahmad Bakhsh Khan was thus the virtual founder of the present family. He was the son of Mirza Arif Jan Beg, a Bukhari Mughal, who came to India in the middle of the eighteenth century and took service under the Emperor Ahmad Shah of Delhi. Having married the daughter of Mirza Muhammad Beg, Governor of Attock, he succeeded him in that post, and his son Nawab Ahmad Bakhsh Khan, after serving the Mahrattas for some years, transferred his allegiance to the Maharaja of Alwar, who employed him as agent to Lord Lake. He accompanied the Commander-in-Chief on most of his campaigns, and in recognition of his gallantry and good services, especially in connection with the treaty effected with the Raja of Alwar, the grant of territory made by the Maharaja was confirmed by Lord Lake by a *sanad* of the year 1801. The Nawab also received the title of Fakhr-ul-Daulah, Dilwar-ul-Mulk Rustam Jang. He died in 1827 and was buried close to the Qutab at Delhi. Besides serving the Alwar Raj he had served under Lord Lake for nearly 30 years in a military capacity, and as a reward for this service was assigned a *jagir* of five *mahals* in the Gurgaon District, *viz*., Firozpur Jhirka, Punnhana, Saunkras, Bichhor and Nagina, which yielded an income of three lakhs of rupees nearly. The sixth *pargana*, Loharu, lay between the boundaries of Jaipur and Hissar. Nawab Ahmad Bakhsh Khan had two wives, one of Indian origin, the other of pure Mughal blood, on her father's side a Bukhari and on her mother's a Badakhshani. It was not until A. D. 1855 (*i.e.*, in the time of Nawab Amin-ud-din Ahmad Khan) that her relatives in Bukhara broke off their intercourse with India, but since that year none of them have visited Loharu or held communication with it. In the quarter of Bukhara, called the " Mohalla Pista Shikan," the relations of Nawab Ahmad Bakhsh Khan and his Mughal wife lived. Nawab Ahmad Bakhsh Khan had two sons, Shams-ud-din Khan and Amin-ud-din Ahmad Khan, by his Indian and Mughal wives respectively. Of these the former was the elder and succeeded his father on his death in 1827 ; the latter however refused to obey his brother and quarrels arose between them. Shams-ud-din acquired an unhappy notoriety in connection with the murder of Mr. William Fraser, the Resident at Delhi. For his complicity in the crime he was executed in 1835 and the Firozpur *parganas* confiscated : but Loharu proper, originally given to Ahmad Bakhsh

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Khan by the Maharaja of Alwar, was allowed to remain in possession of the family. Nawab Shams-ud-din had no male issue, and at the time when he was convicted of the murder, Amin-ud-din Ahmad Khan, his brother, was at Calcutta. Nevertheless after the Nawab's execution in 1835 only the *pargana* of Loharu, which he had held owing to the connection with Alwar described above, was given to Amin-ud-din Ahmad Khan, though he laid claim to the Firozpur *parganas* also. He married the daughter of Mirza Wali Beg, a respectable Mughal of Delhi, one of the nobles of the time of Nasir-ud-din, King of Oudh, who held the title of "Ghazanfar-ud-daulah" in the Oudh court. Nawab Amin-ud-din Ahmad Khan ruled from 1835 to 1869. He had a permanent residence in Delhi, and after the Mutiny of 1857 he always passed the summer in Delhi, and the winter in Loharu. He was a handsome man of singular courage and determination, and his rigid economy is remembered. During his reign his subjects thrice rebelled and each party lost about 10 men, but eventually the Nawab succeeded in restoring tranquility. At the time of the Sikh War the Nawab offered transport camels to the British Government. His residence in Delhi involved the Nawab in considerable loss in 1857, for his treasure and other moveables were plundered. Moreover the rebellion in Loharu was so serious that it was only with the help of British Cavalry that the Nawab restored his authority. He changed the method of levying revenue, abolished the old system of *batai* and introduced a system of cash assessments which greatly benefited the people. A British Post Office was established in his time in Loharu. A fine *bazar* was built in which Jaipur and Mansuri copper coins were minted, and this was the chief cause of its prosperity. The State had no regular Courts of Justice, cases being decided on the verbal orders of the Nazim, and the whole administration was of the old type. The Nawab's body guard of 25 horsemen, and a small force of 110 infantry, were the only trained troops in the State, but the Nawab devoted special attention to their training. After the Mutiny the Nawab was invited to the successive Viceregal Darbars at Meerut, Ambala and Lahore.

In the first Darbar he was received as an independent Chief and was addressed in the official papers as a Chief exercising sovereign powers in his territory. He received an adoption Sanad in 1862 from Lord Canning, confirming

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the chieftainship in the direct line in his family. The terms of this Sanad are the same as those granted to other Native Princes in India. He died at the age of 57 of pleurisy on the 27th December 1869, and was buried at the Qutab at Delhi close to his father. His younger brother Nawab Zia-ud-din Ahmad Khan was a scholar in oriental history, well read in Arabic and Persian, and regarded as one of the leading Muhammadans of Delhi; his eldest son Mirza Shahab-ud-din Khan, who died in 1869, was for some time a City Magistrate.

Nawab Ala-ud-din Ahmad Khan succeeded his father in 1869. The State was then under the political control of the Commissioner of the Hissar Division and the Nawab was installed at Hissar by the Commissioner, Mr. James Naesmith, in January 1870, amid a large gathering of Europeans and Indian friends. His accession marked the commencement of many administrative improvements in the State. Scarcity led to a slight disturbance in 1877, but with this exception no signs of disaffection to the Nawab were manifested by the people during his reign, and that outbreak was put down without the loss of a single life. Courts of justice were established. The Jaipur mint was closed, and English money and weights introduced Agreements for the extradition of offenders were made with the States of Jaipur, Patiala, Jind and Bikaner. The route which passes through Patiala, Jind and British territory between Bhiwani and Shaikhawati, hitherto infested with robbers, was rendered secure.

In 1874 in recognition of his good service his grandfather's title of Fakhar-ud-Daulah was restored to the Nawab, and in 1877 he was present at the Imperial Assemblage at Delhi, where he and his son, the present Nawab, received robes of honour and other presents. In 1878 two 9-pounders were presented to him by Government. A local famine in 1880 affected the financial position of the State.

Towards the close of his life the Nawab resided in Delhi, leaving the administration of the State to his heir-apparent, the present Nawab.

The Nawab was attacked at Delhi by fever and after three months' illness died on October 31st, 1884. Like his forefathers he was buried at the Qutab at Delhi. His eldest son Nawab Amir-ud-din Ahmad Khan,[1] who succeeded him,

[1] His name prior to his accession was Farrukh Mirza, his present name having been assumed on his accession in 1884.

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was born at Loharu in 1860. He received a thorough education in Persian and Arabic, but only learnt English for two years during his father's lifetime. When 30 years of age however he perfected his knowledge of English, which he now speaks and writes well. From 1874, when only 14, he began to take part in the administration of his State. In 1884 he represented his father at Lord Ripon's Darbar at Lahore. In 1882 he was appointed Manager of the State, and in the same year married his cousin, a daughter of Mirza Shahab-ud-din Khan. In 1883 Government gave him 100 police carbines for the armament of the State Police, in exchange for 100 flint-locks. After his father's death he was formally installed at Loharu by the Commissioner of Delhi, Mr. James McNabb, amid an assemblage of Punjab and Indian Chiefs, including his collaterals, who are *jagirdars* in Jaipur and other States of Rajputana. In 1888 the Nawab offered 30 Imperial Service camel-riders to Government, but acceptance of the offer was deferred owing to the financial position of the State. The Nawab was made a C.I.E. in January 1893, and in the same year was appointed Superintendent of the Maler Kotla State. In 1895 he was nominated a member of the Imperial Legislative Council and in 1889 a member of the Punjab Council, and continued in spite of two sessions passed in Calcutta to supervise the administration of Maler Kotla as well as Loharu. In 1897 the Nawab received the K.C.I.E., with an autograph letter from Lord Elgin. In 1898 his eldest daughter was married to the Nawab of Mangrol in Kathiawar, amid an assemblage numbering in all 6,000 guests, which included the Maharaja of Lunawadi, the heir-apparent of Maler Kotla, the Nawabs of Pataudi and Dojana, the Raja of Khetri, Kanwar Har Bamji, brothers of the Maharaja of Morvi, the Thakur of Surajgarh and representative and collateral *jagirdars* from different parts of India, who were entertained for a week at Loharu.

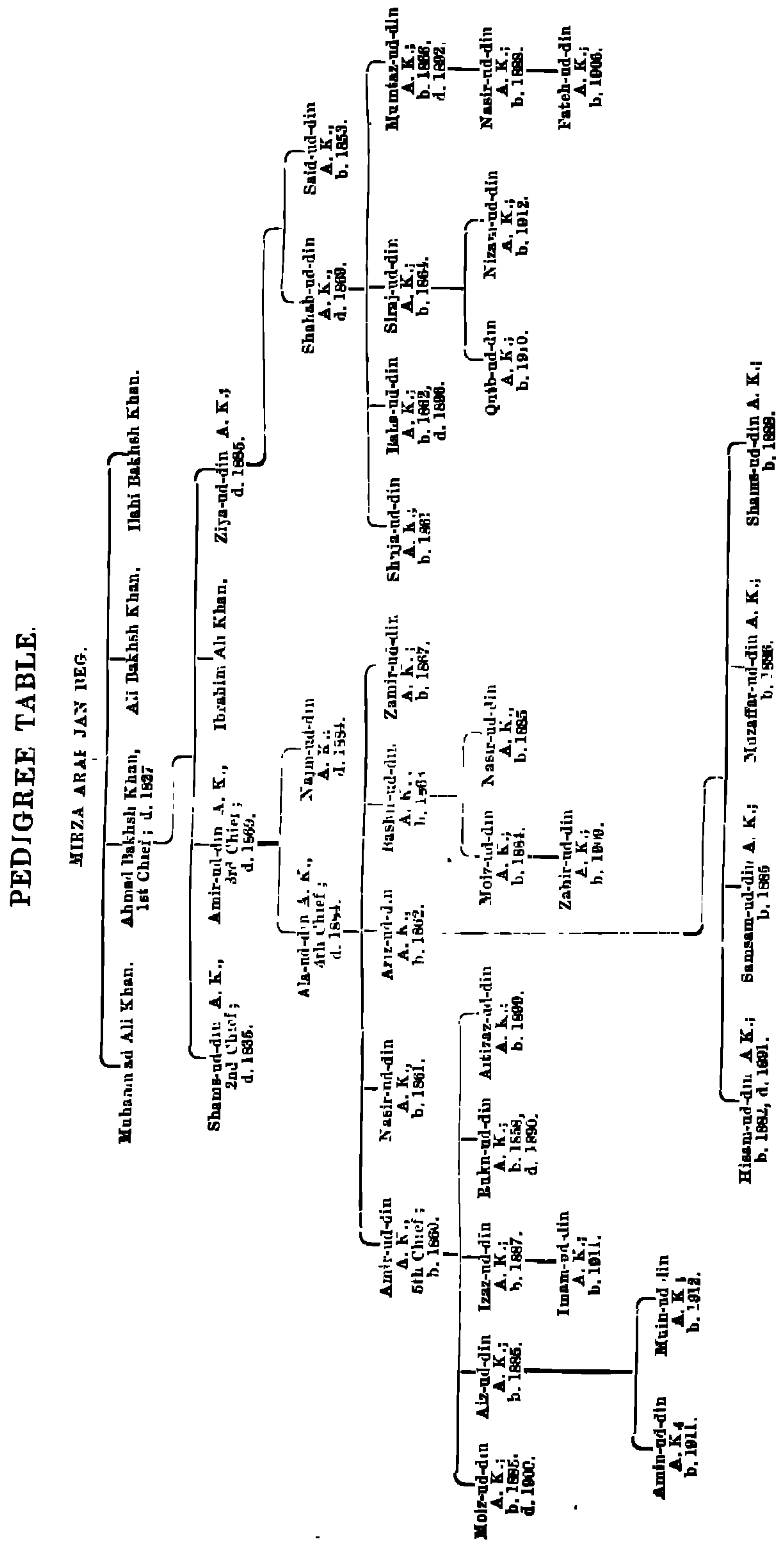
The famines of 1899 and 1901 affected the State finances, and they have not yet recovered from their effects. In 1900 the Nawab lost his eldest son, Moiz-ud-din Ahmad, and his surviving son Aiz-ud-din thus became heir-apparent. The Nawab's salute was raised to 9 guns on the occasion of the Imperial Darbar at Delhi in 1903. His two eldest sons have been educated at the Aitchison College, Lahore, and the heir-apparent passed the Entrance Examination when aged 15. He is now working as Financial Adminis-

trator and Secretary to the Loharu Darbar. The Nawab is a trustee of the Anglo-Muhammadan College at Aligarh, and is keenly interested in literary matters.

In the beginning of 1906 the Nawab attended the Darbar at Agra on the occasion of the visit of His Highness the Amir of Afghanistan. In January 1911 His Honour the Lieutenant-Governor of the Punjab honoured the State and its Chief by paying his first visit and remaining a State guest for a day and a night. The Nawab was also invited and attended the Imperial Coronation Darbar in 1911, and had the honour of being received by His Majesty the King Emperor after the Chief of Suket. During the period of this Darbar His Highness the Nizam of Hyderabad received the Nawab at his camp and returned his visit at the Loharu camp. On the application of the Nawab all of his debts were paid off in 1908 by the orders of Government, a loan for the purpose being taken from the Mamdot Estate. In order that this loan may be regularly paid the Financial Administration of the State has been placed directly under the control of the Commissioner and Political Agent, and the actual working of the revenue and financial administrations has been entrusted to M. Aiz-ud-din, heir-apparent of the State. The Nawab, nevertheless, has also an indirect voice in the administration of these matters. This arrangement is only till the loan is paid off. The Nawab's second son is in the Government service, while his third son joined the Aitchison Chiefs College, Lahore, in January 1913. The Nawab's two eldest sons were married in Delhi during the years 1907 and 1909 respectively.

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NOTE.—A. K. represents Ahmad Khan.

Section C.—Population.

Density.

(*a*) The population in 1901 was 15,229 souls, or 54 to the square mile. The census of 1901 was however taken at the time when the State was suffering severely from famine: no less than 25 per cent. of the population had emigrated, and as many more died of cholera. At the census of 1911 the population was 18,597, of whom 2,345 were inhabitants of Loharu town and the remaining 16,252 of the villages.

Population at last four censuses.

(*b*) The population of the State at the last four censuses was as follows :—

1881	13,754
1891	20,139
1901	15,229
1911	18,597

Character of Loharu Town.

(*c*) Loharu town is extremely straggling in formation and there is no congestion of population: the villages are of the type common to Hissar District.

Migration.

(*d*) The figures given in detail in Table 8 of Part B show that at the 1911 census the State had gained 7,371 souls by immigration, principally from Rajputana, Hissar, Patiala and Jind. It had, however, lost 8,252 souls by emigration, principally to Hissar, Patiala and Jind. There was no emigration to, or immigration from, any places outside India.

Age statistics.

(*e*) Age statistics per 10,000 according to the census of 1911. For details see table 10 of Part B :—

Age period.	Males.	Females.	Persons.
0 to 5 years	773	796	1,569
5 to 10 years	689	592	1,271
10 to 15 years	527	464	991
15 to 20 years	514	360	880
20 to 40 years	1,540	1,397	2,937
40 to 60 years	983	701	1,684
And over	391	314	705

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Population.

Sex.

(*f*) The number of males in every 10,000 of both sexes is as follows :—

Census of	In villages.	In towns.	Total.
1881	5,493	5,412	5,481
1891	5,510	5,154	5,467
1901	5,395	5,136	5,358
1911	5,1[illegible]4	5,391	[illegible],366

Occupations.

(*g*) Table 17 of Part B shows the occupations of the population. Agriculture preponderates to so large an extent as to make all others of comparative insignificance.

Vital statistics and their value.

(*h*) The average of births per 100 persons for the last ten years comes to 10·7 and that of deaths to 8·23 ; these figures are approximately correct. The number of deaths increased in 1910 on account of the prevalence of plague in Loharu Town.

Diseases.

(*i*) The principal diseases are guinea-worm, nectolapia, and *motijhara* (a kind of measles). Plague appeared in 1910, but not since then. Fever is responsible for the bulk of deaths annually, as Table 12 of Part B shows. Cholera carried off an unusual number of victims in 1900. No special measures are taken to cope with fever.

Religions.

(*k*) The Muhammadans of the State are chiefly Sunnis and followers of Imam Abu Hanifa. Nawab Ahmad Bakhsh Khan found but few Muhammadans in Loharu when the State was first assigned to him, only a few butchers being nominal followers of Islam. The Nawab favoured men of his own sect, and thus the Muhammadans of the State are now mainly Sunnis. Islam has influenced Hindu belief in this part of the country, and it is not unusual to see a Hindu woman standing with her child at the mosque door in order to let the sacred breath of a Molsem *Nimazi* fall on it as a charm to remove evil influences or sickness. Khwaja Muin-ud-din Chishti of Ajmere and a local *Pir*, called Hajib Shakarbar, are venerated by the Muhammadan population.

Hajib Shakarbar, whose real name was Shams-ud-din, was a Muhammadan spiritual leader who settled at Narhar, 16 miles from Loharu in the Jaipur territory. Hajib or door-keeper was his title, because he had once been an attendant of the famous shrine of Imam Musi Raza, grandson of the Prophet at Mashhad. Tradition tells that after his

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Population.

Religions.

death his descendants fell into financial difficulties and could not maintain the shrine, but they saw the Hajib in a dream and he promised them support. Next morning sugar was seen pouring from a recess in the wall of his grave and its sale supplied them with funds for 20 years, when it ceased as they had long been misapplying the money on wedding and other private expenses.

The Muhammadans of the State are mainly Mughals, Pathan, Qaim Khanis (Hindu converts) and Shaikhs.

The Hindus include Jats, Rajputs, Banias and Naiks.

Tribes, castes and leading families.

(*l*) Jats form the bulk of the population. They are, as usual, a hardy laborious race and make the utmost of the scanty advantages offered by the inhospitable soil in which their lot is cast. They are strong, muscular and broad-chested and make excellent soldiers. A widow is allowed to choose her second husband, but preference should be given to her former husband's younger brother. Their women share in all their labour except ploughing and irrigating the land from the well. They eat *kachhi* and *pakki* with all classes of Hindus.

There is a small number of Rajputs who belong to the Shaikhawati Branch of the old Surajbansi dynasty and claim to be descendants of the old Khatryas, who according to the Puranas were miraculously created by Brahma to relieve the Brahmins from Buddhist aggression. They claim descent from Raja Ram Chander Jee.

Banias are found in a few villages. They belong to the Aggarwal sub-divisions.

There are no leading families with the exception of the ruling family.

Fairs.

(*m*) There is only one social and religious fair held in the State. It takes place annually in March at *Pahari ki mandi*, about ten miles from Loharu, and is frequented by strangers from a distance. A cattle fair has also been recently established and is held in Loharu during the month of July.

Language.

(*n*) The language spoken by the large majority of the population of the State is Bagri. A few persons speak Urdu. The number of literate persons in 1911 was only 267. The number of those with a knowledge of English could probably be counted on the fingers of both hands. There are no indications that education is increasing at all in the State.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

Soil cultivation in relation to rainfall.

(*a*) The cultivated area is calssified as "*tibba*[1]" and "*tal*[2]." Cultivation in the former is carried on with great difficulty. If no rain falls, not a blade of grass will grow; if the rain is excessive the sand is washed down from the hillocks over the fields and buries the seed. The cultivators have then to re-sow their fields more than once. Storms often change the appearance of the fields; on a field which was quite level yesterday a sandhill appears to-day. On the other hand, this soil requires very little labour. Comparatively little rain produces a good crop; and once the plant has taken root, it struggles against drought for a long time. In *tal* land ploughing is especially difficult. It is done by camels. But the soil, if the rainfall is sufficient, yields fine crops and is preferred to the *tibba*. Both soils produce a single crop in the year, and even this depends upon the rainfall in July and August. The autumn crop is all important, winter crops being only grown exceptionally, should good rain fall in September and October. In this event barley, gram and oilseeds will be sown by the better cultivators in the more level pieces of land, and, with rain in December or January, a fair crop is reaped. In the Settlement of 1909 rights of ownership were given to the people, and since then distinct efforts to improve their methods of cultivation have been made by them.

Population dependent on agriculture.

(*b*) The number of persons engaged in and dependent on agriculture in this State was 10,162 in 1911. The bulk of the cultivation depends entirely on rainfall, and, as just said, it is the autumn crop which principally supports the cultivators.

Principal crops.

(*c*) The principal crops in order of importance are *bajra* (spiked millet), *moth* (phaseolus aconi) and *gwar*, almost entirely a fodder crop. The *bajra* grown in the State is particularly good, as this crop does well on a sandy soil. These three crops are commonly grown together. As has been just said a certain amount of *rabi* crop is raised

[1] Sandy ground

[2] Hard ground.

CHAP. II. C.

Forests.

Principal crops.

on *barani* land and there is also a little well irrigation: the area so irrigated is however small, for the well must be sunk to a depth of 80 or 90 feet before water is reached, and great labour is therefore entailed in drawing it. Wheat, barley, tobacco and vegetables are raised on land irrigated by wells. Of vegetables, onions, turnips and cucumbers deserve mention, and the *matira*, a kind of water-melon, is celebrated even beyond the limits of the State for its sweetness. It sometimes weighs as much as 12 seers.

Indebtedness of cultivators.

(*d*) Although rights of ownership have been conferred on the cultivators there is still comparatively little indebtedness among them. The people are very simple and have few wants: and till recently they had practically no security to offer. Creditors are for the most part themselves cultivators.

Cattle and camels.

(*e*) The people breed cattle and camels to a considerable extent, and look to this source to augment their other means of livelihood. The cattle are largely milch kine, or are bred for sale at the yearly fair held at Kasi in Jind territory and at the Bhiwani and Hissar fairs. The usefulness of the camel in the State can hardly be overestimated. Most of the ploughing is done by camels, and they are also largely employed for transport. Their milk is used as food, but unfortunately the value of the hair is not known, only very coarse stuffs (*boris*) and rude blankets being made of it. The cattle, especially the bullocks, are of good quality: prices average Rs. 90 for a camel and Rs. 50 for a bullock. Unfortunately the people have suffered great losses in this respect, and it is estimated that after the famine of 1899 only about a-tenth of the cattle survived. The loss in camels was naturally much smaller, for a camel can subsist on fodder on which a bullock would starve.

Section B.—Rents, Wages and Prices.

Up to the present a rent of from ½ anna to 2 annas per *bigha khum* in addition to land revenue is charged by the land-owners. Tables 25 and 26 of Part B give the wages of labour and prices of staple food-grains.

Section C.—Forests.

There are no forests in the State.

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Famines.

Section D.—Mines and Mineral Resources.

Limestone of an inferior sort is found in several parts of the State, but the quarries are too far from any market to be a source of income. A rough kind of stone for ordinary masonry work is found in many villages : it is easily quarried from a depth of from 4 to 5 feet beneath the sand. Saltpetre is occasionally collected.

Section E.—Arts and Manufactures.

The manufactures of Loharu are of no importance; coarse country cloth is made in almost every village. Rough blankets of camels' hair and embroidered woollen *chadars* are also made. The *chadar* is usually of good make and often fetches a high price

Section F.—Commerce and Trade.

The only articles exported from the State are *bajra*, hides, wool, *panni* (a long grass which grows on waste land in the rains and is used for thatching) and *ghi*. The principal imports are wheat, salt, cloth, and fruit. All the trade is carried on with the town of Bhiwani in the Hissar District.

Section G.—Means of Communication.

The roads in the State are all unmetalled. There is an Imperial Post and Telegraph Office in Loharu Town. The State repairs the buildings, and is responsible for the safe transit of the mails through its territory.

Section H.—Famines.

Famines are not uncommon, for the crops all depend on rain. No accurate records exist of famines before the *Sambat* year 1890 (1833 A. D.), but the famine in that year is proverbial under the name of *Nabia-ka-kal*: 1867 and 1880 were also years of scarcity. Of recent years the State has suffered much from drought. In 1899 hardly any rain fell, and the distress was very severe. Large numbers of cattle were lost, many of the population died, and many emigrated. Relief works were opened, and in the following year taccavi to the amount of Rs. 27,800 was distributed to enable the people to resume cultivation. Scarcity again prevailed in 1901, relief works were again opened, and a pucca tank and metalled roads in Loharu town were constructed. A loan of Rs. 55,000 was granted by Government to the

CHAP. II. H.

Famines.

State to enable it to meet the emergency. The *kharif* of 1907 was poor but grazing was abundant. Suspensions of land revenue were made, and relief works were started on a small scale. Some suspensions of land revenue were also made in 1911 on account of the drought in July and August but the situation soon changed, because exceptionally heavy rains fell in September followed by a few more showers in the winter. The people consequently sowed and reaped a good *rabi*.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

The Nawab exercises full sovereign powers over his subjects, but a sentence of death requires the confirmation of the Commissioner of Ambala. Since 1908 the financial administration of the State has been placed in the hands of Nawab's eldest son, Mirza Aiz-ud-din, who is termed "Financial Administrator." He has under him a Tahsildar, a Naib-Tahsildar, and a competent staff of Girdawars and Patwaris.

Section B.—Civil and Criminal Justice.

Civil and Criminal Courts.

(*a*) There are two courts both possessing civil and criminal powers: the lower is the Nizamat, the higher the Darbar. The lower court, of which the Nazim (Civil Judge and Magistrate) is the presiding officer, can impose sentences of five years' imprisonment in criminal cases, and is empowered to hear civil cases of a value not exceeding Rs. 1,500. All other cases, civil and criminal, are heard by the Darbar, and appeals lie in all cases from the Nizamat to the Darbar. The Nawab, or his eldest son, presides in the court of the Darbar. The decisions of the latter are, however, always open to revision by the Nawab. The Indian Penal Code is in force in the State, and the provisions of the Criminal Procedure Code are followed so far as they apply to so simple a system of legal machinery.

Registration.

(*b*) No regular system of registration exists: nor is registration compulsory for any form of document. Papers of importance are however brought to the Nizamat or the Darbar Office, signed, stamped and returned, but no copy is kept in the office.

Section C.—Land Revenue.

Past and present assessment.

(*a*) The materials for a revenue history of the State are rather scanty, as a fire in the Darbar Office destroyed most of the records previous to 1883. It is recorded however that in 1828 the net revenue was Rs. 58,092 and in 1866 the demand was Rs. 59,635. In 1886 Mr. Anderson, then

CHAP. III, C.

Land Revenue.

Past and present assessment.

Deputy Commissioner of Hissar, assisted the State in the Settlement of its land revenue. He found that the Nawab's rent-roll was based on—

(i) a rate of Re. 0-2-4 per *bigha*[1] for all cultivated and culturable land;
(ii) a cess of Rs. 2-8-0 per cent. on (i);
(iii) special rates of Rs. 22 and Rs. 32 per well, according to depth and locality;
(iv) a rate of Rs. 23-8-0 per village, known as "*bhet*" or "*nazrana.*"

The total demand amounted to Rs. 78,546. Net collections had however never reached that amount, the average for the preceding 12 years having stood at Rs. 60,569.

Mr. Anderson, while regarding the rates as somewhat high as compared with those in force in British districts, did not think it necessary to reduce them materially. His assessment was Rs. 66,077 for the State, based on a two-anna rate for all culturable and cultivated land, a cess of 5 per cent. on this rate, and the old rate for wells. He left the total demand very much as it had been before, and the changes made were chiefly in the direction of equalization of the burden of the demand among the villagers. The settlement was for ten years: in 1896 the agreement was renewed on the same terms for a further decennial period.

At the recent Settlement made in 1911 for 24 years the land revenue demand including all cesses has been fixed at Rs. 73,000.

This assessment is based on—

(a) a rate of Rs. 20 per *lao* of irrigation wells only in the ten villages round Loharu:
(b) a rate of annas 2 and pies 5 per *bigha* on the whole culturable area of the whole State except *bani* (grazing ground).
(c) a rate of 2 pice or 6 pies per *bigha* on *bani* (grazing ground).

Rights of ownership.

(b) Prior to the Settlement of 1909 the State had never acknowledged formally the rights of ownership of the cultivators over their lands, although in practice men were allowed to remain in possession of fields their fathers held. At the 1909 Settlement rights of ownership were conferred by the Darbar and regular records are now kept by the Tahsil.

[1] The Loharu *bigha* is a square of 55 yards.

CHAP. III. D.

Miscellaneous Revenue.

Rights of ownership.

There are no *jagirs* in the State: the kinsmen of the Chief are paid in cash, and have nothing to do with the soil. There is only one revenue free grant of Rs. 604 yearly to support the Narhar shrine.

Methods of collection of revenue.

(*c*) Up to 1908 the revenue system of the State partook of the nature of a farm. The State used to appoint for each village an *ijaradar* or contractor who used to undertake to pay the stipulated amount as revenue. The agreement was made solely with the *ijaradar* and the latter used to distribute the demand over the different holdings in his village. The system thus described was undoubtedly pernicious, and this was the chief reason of holding a regular Settlement in 1909. Revenue is now paid directly by the cultivators, and each man knows what he has to pay.

Land records.

(*d*) Up to 1908 no system of land records existed, the area under cultivation was never accurately measured and no trustworthy figures existed. No estimate was made annually of the area cultivated, nor of the yield per *bigha*. All papers regarding the land were kept in the Tahsil Office. But since 1908 regular *girdawaris* of both harvests have been made and the *girdawari* papers are preserved in the tahsil.

Section D.—Miscellaneous Revenue.

Other sources of State income besides land revenue are court fees, judicial fees, octroi duty, excise, sale of unclaimed property. A camel tax yields about Rs. 5,500 a year.

There is no distinction between judicial and non-judicial stamps. The stamps are of the following values: Anna 1, Annas 2, 4, 8, Re. 1, Rs. 2, 3, 4, 5, 6, 7, 8, 9 and 10. They are made in Delhi, but sealed at Loharu, and issued from the tahsil under the supervision of the heir-apparent. The British Stamp and Court-fees Acts are not in force, but under the State Regulations court-fees are charged, and stamps affixed to bonds and deeds of sale. The stamp on a criminal complaint is annas eight, and in civil suits the stamp on the plaints is 7½ per cent. on the value of the suit.

Octroi is levied on goods entering Loharu town: the right to collect it is auctioned: the income for the year 1905-06 from this source was Rs. 648, and in 1911 it was Rs. 1,360.

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Police and Jails.

The liquor licenses granted in the State cover both manufacture and sale, there being no distinction between wholesale and retail licenses. The licenses are sold by auction and run for a period of one year. There are at present four license-holders each of whom sells retail country liquor of his own manufacture. No European liquor is sold in the State.

The Commissioner of Ambala is empowered to grant permits for the import of Ghazipur opium and hemp and drugs into the State, which is one of those to which an allotment of such opium is made by Government. The import of opium from Loharu into any British district is prohibited. The Darbar itself imports opium and hemp drugs; Ghazipur opium from Benares, *charas* from Hoshiarpur and *bhang* from Shaikhawati. A license for the vend of opium and drugs is auctioned annually. The present income from this source is now Rs. 1,900 per year.

Section E.—Local and Municipal Government.

No Municipal Committee or Local or District Board is in existence in the State. Table 46 of Part B shows octroi collections for the Loharu town.

Section F.—Public Works.

The principal works carried out in recent years have been the construction of a guest-house and a charitable dispensary.

Section G.—Army.

There is a small force of ten horse and 40 foot soldiers all armed with Police carbines and swords, and a battery containing two 9-pounder smooth-bore field pieces, and of 9 zamburaks (small guns carried on camels).

Section H.—Police and Jails.

The head police station is at Loharu town, and one police outpost is maintained at Sahr, a village on the borders of the State. The police is a complete force with 17 foot constables and 6 camel sowars, under an Inspector at Loharu, a Sub-Inspector at Loharu and three Head-Constables at Loharu and Sahr respectively. The police are armed with swords and carbines.

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Medical.

In addition to the police there are some 40 village watchmen in different villages. They are paid from the *malba* (village fund) and have a few non-descript arms, as spears, swords and country-made matchlocks. There are also 6 *naiks*, armed with swords, and matchlocks, who accompany the mail runners as guards on the two miles of road from Rahimpur to Loharu.

There is a jail at Loharu under the superintendence of the Nazim with accommodation for 25 prisoners.

Section I.—Education and Literacy.

The State possesses no regular schools at Loharu. Some time ago in the time of the late Nawab Ala-ud-din Ahmad Khan a school was established, but it met with little success. At present the only schools are an Islamia Muktab for religious instruction, and a Hindu School, in which, besides reading and writing, some arithmetic is taught to shopkeepers' sons. But at harvest time the schools are deserted.

Section J.—Medical.

There is a dispensary at Loharu which was built in 1910. It is in charge of a Sub-Assistant Surgeon, and has accommodation for 8 indoor patients. It is well supplied with instruments and medicines. A Yunani *hakim* or physician is also employed in it. There is also a *baid* paid by private subscriptions.

CHAPTER IV.—PLACES OF INTEREST.

The only place of interest in the State is Loharu town, hich is in effect a straggling village. A few yards ithout and even within its walls are dunes of shifting sand.

Outside the walls are one or two tombs of interest. nder a *pipal* tree and close by a well is a tall white tomb hich shelters the remains of the Raja Khetri, whose as-,ult and death have been mentioned earlier. There is so a platform to mark the spot where the warriors of hetri and Loharu killed at the same time were buried. ost interesting of all is a small white dome marking the ave of a dog. The local tradition tells that in the *Sambat* ar 1728 or 1671 A. D. Alfu Khan, Governor of Hissar, vaded Loharu by the order of the Delhi Emperor to erce the Thakurs of Loharu who had refused to pay the venue due from them. Madan Singh was then the Chief akur in Loharu: he had five sons, Maha Singh, Rup ngh, Jai Singh, Harnath Singh and Naubaranji. The all royal force under Alfu Khan entrenched itself a large ditch, which still exists, called the Johri Masani, cause the corpses of Hindus are burnt in it. The Thakurs Loharu assembled outside the gates of the town. Madan ngh being an old man was unable to fight, but his five sons id their allies opposed the royal troops. Just as the fight as beginning a slave, called Bakhtawar, went out to Maha Singh and his brothers with opium and water. The slave, who had always lived among women, was wanting in courage, but he was armed with a sword and was accompanied by his dog. Before he had reached the scene of the fight the oyal forces had defeated the Thakurs, and Bakhtawar's etreat was cut off. Seeing that he could not escape he egan to defend himself, his dog killing every one whom e had wounded. According to the local legends between em they killed 28 of the royal troops before they were emselves slain; by this time the Thakurs had rallied nd in a final struggle succeeded in repulsing the royal oops. Maha Singh and Naubaranji were however slain, d a big tomb now only partly visible marks their grave. ver all the other dead bodies was built a small pacca plat-rm still intact, and close by is the tomb of Bakhtawar's og. The dog, it is said, was buried on this spot with beat

CHAP. IV.
Places of Interest.

of drum, and his grave is still an object of veneration and worship. All those killed in the battle including the dog are called *jhajhar* (brave), and a newly-married Hindu couple always goes to worship at the graves. There also exists a small dome called "Sat-ki-Mandhi" which marks the spot where the wife of Bakhtawar immolated herself on her husband's pyre. The Hindu women of the town worship at the Mandhi and scarifices are offered there for the cure of boils. Another tradition would make the dog the hero of the Khetri battle, but the better authenticated one would seem to be that which attributes its part to the battle against Alfu Khan. Inside the town is a Hindu temple said to have been built in the *Sambat* year 1710 or 1653 A. D. and tracing its origin to the days of Shaikhawati rule. It is the place of worship of the Vaishnavi Hindus, and is repaired at the expense of the Hindus of the State. In the middle of the town is a beautiful mosque in the Persian style with a tall dome and minarets and a fountain in the middle of the court. It was built in 1861 by Mirza Nazar Muhammad Beg at a cost of Rs. 30,000, and bears on its facade an inscription giving the date of its building in the *Hijri* era. Close by the mosque is a sarai built by the same gentleman's munificence. A "Dharamsala" was also built in 1895 at a cost of Rs. 10,000 as a resting place for travellers. But the chief feature of the place is the Loharu fort which is said to have been built in A. D. 1570 by Arjan Singh. Inside it are the Nawab's palace, the Darbar Office, the Tahsil, the Nazim's Court and the Jail. The walls alone date from Rajput days. Since the time it came into the possession of Nawab Ahmad Bakhsh Khan it has undergone constant alterations and each succeeding Chief has added to its main buildings. Near the inner gate is the seraglio, then comes the palace built in 1890 at a cost of Rs. 40,000. The building is a mixture of oriental and western styles: it stands on a raised terrace, with a fountain and a tank in its centre. Towards the western gate of the town a tank paved with stone was built in 1902 at a cost of Rs. 20,000.

The guest house was built just outside the eastern gate of the fort in 1908, and a new dispensary building was erected in 1910 near the northern entrance of the town.

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VOLUME I—PART I.

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BY

F. J. RICHARDS,

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PREFACE

MR. LeFanu's "Salem Manual" is a classic, and its revision is a work of vandalism. In preparing the revised volumes, as much as possible of the original matter is retained, but a plethora of new material and the exigencies of space necessitate ruthless condensation. Perhaps before long Mr. LeFanu's volumes will be reprinted.

My thanks are due to those whose assistance is acknowledged in the foot-notes to the text, and especially to the District Officers of all departments for the unfailing courtesy of their co-operation. Chapter II (History) is based on a memorandum specially drawn up by the late M.R.Ry. Rai Bahadur V. Venkayya, and owes much to M.R.Ry. Rao Sahib H. Krishna Sastri and Professor S. Krishnaswami Ayyangar. Invaluable help has been rendered by Lieut.-Col. R. K. Mitter (on Public Health), by Messrs. F. L. C. Cowley-Brown and H. A. Latham (on Forests), Messrs. J. Inglis and A. R. deChazal (on Irrigation), Mr. Alfred Chatterton, C.I.E. (on Textiles), Mr. S F. Chetham (on Crime) and M.R.Ry P. S. Abbāyi Nāyudu, M.R.Ry. Rao Sahib K. D. Subrahmanya Ayyar and others (in collecting ethnographic data).

For convenience of reference a list of the principal books consulted is printed on page ix.

The spelling of vernacular names presents serious difficulties, owing partly to the circumstance that the District is triglott, and names crop up in Tamil, Telugu, Kanarese and Sanskrit forms, and partly to the ineradicable carelessness, in this respect, of official correspondence. The language locally prevailing has been ordinarily preferred; thus *Kōta* is used in a Telugu tract *Kōttai* in a Tamil taluk and *Kōte* in the Kanarese